

ISLAMIC INSTITUTION OF CHARITY AND INTERNATIONAL DISASTER RELIEF: A CASE STUDY OF GIFT OF THE GIVERS FOUNDATION IN SOUTH AFRICA

Submitted by

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Theology, Faculty of Humanities, Development, and Social Sciences at
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DECLARATION

**Submitted in fulfilment of the requirements for the degree
of Master Arts, in the Graduate Programme in
the School of Religion and Theology, University of KwaZulu-Natal,
South Africa**

I declare that this dissertation is my own unaided work. All citations, References and borrowed texts have been duly acknowledged. I confirm that an external editor was used and that my Supervisor was informed of the identity and details of my editor. It is being submitted for the degree of Master of Arts in the Faculty of Humanities, Development and Social Science, University of KwaZulu-Natal, South Africa. None of the present work has been submitted previously for any degree or examination in any other University.

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ABSTRACT

The study of faith-based giving, development and engagement with human catastrophe is only beginning to be identified and researched by social scientists and other disciplines. Almost all faiths in the world impress upon their adherents to serve and engage in humanitarian aid causes. Some faiths prescribe and proscribe through divine teachings on how adherents should go about participating in humanitarian aid causes and set certain constraints and parameters for its fulfilment as a religious act and duty. Islam is one such religion that requires its adherents to conform to religious acts of giving through the institution of charity which makes up the third article of faith. Muslims the world over are required to give a portion of their surplus income by way of prescribed and optional charities to humanitarian aid causes both within and outside of their community. This prescription is incumbent on all Muslims irrespective of the type of society that they live in as long as they profess faith.

The Muslim community in South Africa comprises a minority group with diverse socio-historical backgrounds and its demographic position is no different to the majority of the country's population. It is characterised by Muslims who had slave, indentured, migrant and trading histories who have now made a permanent presence in the southern tip of the African continent. Its social organisation has evolved over time and currently as a minority group it has entrenched itself in all facets of the South African way of life, networking with other diasporic communities and nation states worldwide. It has a well-developed philanthropic infrastructure and is known to have undertaken humanitarian aid causes both within and outside of its community.

In post-apartheid South Africa, the South African Muslim community, given the country's reintegration in the global system after years of political isolation, has played an indelible role in supporting humanitarian aid causes in disaster affected areas. It is in this context that this study examines the role of a Muslim faith-based

organisation's engagement in benevolent disaster related humanitarian aid causes in South Africa.

Given the diverse number of faith-based humanitarian organisations amongst Muslims in South Africa, the study undertakes an extensive case study of one faith-based organisation which has a track record in providing such service.

The study is preceded by an extensive literature study with a view to formulating a conceptual framework upon which later analysis is undertaken together with the empirical data. It draws on key sociological concepts in the field of philanthropy in order to provide a scientific context to the study. An in-depth analysis is made of religious texts and writings which provide the context around which faith-based organisations fulfil their humanitarian aid objectives. The empirical aspect of the study is triangulated using both qualitative and quantitative data derived from a select group of donors and volunteers who made up the key respondents in the study.

Documentary and conflict analysis were undertaken to construct a profile of the case taking into consideration the different aspects of its social organisation. The study concludes with the presentation of the key findings of the research in keeping with its main assumptions and concludes with practical recommendations and how to better align with faith-based organisations engaged in international disaster relief missions with a view to be more effective and pursue sustainable ways of engagement in disaster afflicted areas.

DEDICATION

I dedicate this effort to my beloved father, Khair Gabralla Abu Noaf, and much-loved mother, Alzarqa Abdullah Brish, for their constant prayers for my success.

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Glossary

<i>Awliyā'</i>	Friends of Allāh ﷺ
<i>Al-Imdād</i>	Aid
<i>Al-Ṣadaqah</i>	Charity
<i>Da'wah</i>	Islamic propagation
<i>Fīrah</i>	Charity given at the end of the month of fasting
<i>Hadī</i>	Animal sacrificed on the occasion of the sacred pilgrimage
<i>Ḥadīth</i>	Saying of Prophet Muḥammad ﷺ
<i>Ḥajj</i>	Pilgrimage to Makkah
<i>Ḥalāl</i>	Lawful
<i>Ḥarām</i>	Prohibited
<i>Hilāl</i>	Crescent of the new moon
<i>Īmān</i>	Faith
<i>Jam'iyat</i>	Association/ organization/ league
<i>Kaffārah</i>	Expiation charity
<i>Lillāh</i>	Unconditioned optional charity
<i>Muṣṭaḍa'fīn</i>	Exploited/oppressed people
<i>Nadhr</i>	Vow charity

<i>Nisāb</i>	Minimum amount of wealth by which Zakaat is due
<i>Qurbānī</i>	Sacrificed animal
<i>Ramaḍān</i>	The ninth month of the lunar calendar which is the month of Fasting
<i>Sawm</i>	Fasting
<i>Shahādah</i>	Declaration of Faith
<i>Sharīʿah</i>	Islamic Law
‘ <i>Ulamāʾ</i> ’	Muslim theologians
<i>Ummah</i>	Muslim community
Waqf	Endowment
<i>Zakāt</i>	Obligatory charity
ﷻ	This Arabic symbol is inserted in the dissertation after the name of Allāh which means “Glory be to Allah the Most High”.
ﷺ	This Arabic symbol is inserted in the dissertation after the name of Prophet Muḥammad which means “May the peace and blessings of Allah be upon him”.

CHAPTER ONE

THE NATURE, SCOPE AND EXTENT OF THE STUDY

1.1 INTRODUCTION

With global warming and rapid climatic change, the number and frequency of international disasters in the world has increased drastically resulting in unprecedented loss of lives, damage to infrastructure, displacement of large numbers of settled communities, and untold post disaster challenges in reconstructing the lives of the affected communities. At the turn of the 21st Century, one recalls disasters caused by the Mozambique floods (2000), earthquake in India (2001), Goma volcanic eruptions (2002), the Tsunami (2004) and Hurricane Katrina (2005). These are a few examples of disasters that gripped the world and left us in a state of shock and compassion for the afflicted.

In disaster situations such as the above, faith-based organisations (FBOs) of all denominations throughout the world are known to make magnanimous contributions to disaster afflicted areas. Previously the study of the role of FBOs in ameliorating disaster and poverty related issues, despite heightened involvement, has been ignored both by social sciences and scholars engaged in religious studies. Nonetheless, given increasing levels of interventions by FBOs in disasters and other related human catastrophes, the new millennium has witnessed a surge of interest in the growing engagement between donors and faith communities. The impact of FBOs at the time of the occurrence of disasters and post disaster engagement with communities, the method by which they go about mobilizing and organising resources, the motivations of donor communities in supporting FBOs and the role of such communities in providing services to the poor are just a few citations of areas of interest. Recent research also examines the relevance of faith in development, and the work of FBOs. New concern with organised religion and

development offers a fresh challenge to recent orthodoxy on the 'civil society and development' interface (Clarke, 2006:835).

Despite the fact that literature on FBOs and disaster intervention is just emerging, even more underdeveloped is the role and response of minority faith communities in plural societies. Given the fact that globalisation has further broken down territorial boundaries of nation states the world over, immigrant communities have established themselves as strong minority communities in the form of a diaspora. It is in this context that the role of Muslims as a minority community in South Africa is examined in respect of the contribution that they make to global disaster situations, both from the perspective of breaking away from the oppressive apartheid regime and their newly found engagement with global actors in the post-democratic era. (Khan, 2005).

1.2 BACKGROUND AND CONTEXT OF THE STUDY

Since the evolution of Islam as a monotheistic religion, the institution of charity founded on the principle of the fourth article of faith is known to have played a significant role both within Muslim countries, diasporic communities, and non-Muslim countries in ameliorating human suffering, poverty and inequality. The institution of charity amongst Muslims is one of the five basic tenets, which adherents have to conform to. It is a religious duty and all persons professing to be Muslims are compelled to contribute regular payments from their surplus earnings towards the upliftment of their community in particular, and humanity at large.

In Muslim countries, these charities are regulated by the State, normally under the department of social affairs or similar departments. Special institutions are entrusted with the responsibility of collecting and distributing charities. In view of the fact that the Muslim diaspora is spread throughout the world, the collection and distribution of charity amongst minorities is voluntary and is undertaken by various community and religious organisations. In the case of South African Muslims,

sophisticated networks have been developed for the collection, distribution and regulation of charities. These organisations minimise the abuse of charity and ensure that the deserving beneficiaries gain maximum social and economic benefits.

The act of social giving takes different forms as stipulated by Islamic religious teachings. The main category of charity is made up of *Zakat* which, according to religious stipulations, is reserved exclusively for the social welfare of Muslims afflicted by socio-economic problems. There is also a large proportion of Islamic charity, which is identified for purposes of inter-community use, for example, the funding of education, the development of community welfare projects and the provision of humanitarian aid in times of natural calamities (Khan, 2005)..

In the last decade or so, Islamic charity has been widely used for disaster relief, both at home in South Africa and globally. This phenomenon may be attributed to the new democracy in South Africa and the globalization effect resulting from the re-integration of the country into the international community after decades of isolation due to apartheid. South African Muslims, more than before, are making enormous contributions to disaster relief initiatives both within and outside the borders of the country.

1.3 RATIONALE FOR THE STUDY

In the South African context, there is a multitude of faith-based social welfare organisations within the Muslim community that provide services both within and outside of it. Many such organisations, such as Islamic Relief SA, SANZAF, Crescent of Hope, Al-Imdaad Foundation, etc., have been established over time to deal with the vicious inequalities perpetrated by the apartheid regime and to deal with issues of underdevelopment of the community characterised by poverty and related social problems. These organisations had, over the years, a strong intra-national focus given the restrictions imposed by apartheid.

Nonetheless, at the dawn of democracy a new interest emerged amongst a new generation of philanthropists within the Muslim community in South Africa in particular, given the political atrocities perpetrated against Muslims in the Balkan states (Chechnya, Herzegovina and Bosnia) by the former Communist regime. With apartheid virtually collapsing to its knees and the demise of communism and the emergence of global networks, South African Muslim FBOs seized the opportunity to form global networks and solidarity in pursuance of global humanitarian causes. It is against this context that the Gift of the Givers was established in 1992, the main objective being humanitarian aid in times of disasters, both human and natural.

Over the years, the Gift of the Givers has become a flagship humanitarian organisation, and more recently it partners the South African government in mercy missions in times of disaster throughout disaster spot areas in the world. It is known to be the largest globally focused philanthropic movement in the country and is in receipt of several national and international awards in recognition for its sterling humanitarian work. Despite its celebrated status within the broad South African community and elsewhere in the world, not much has been researched and documented about its *modus operandi* in so far as its sources of funding, motivation for support from the community, its organisational network to raise funds within hours of a disaster occurring, the type of Islamic forms of charity collected, the quantity of such funds and the methods used to mobilize volunteers in disaster afflicted areas. It is against this context that the study aims to examine the above-mentioned organisation in the context of religiously ordained charity which is the foundation upon which it solicits most of its financial and material resources. Since the Gift of the Givers solicits a fair share of its financial resources from the Muslim community, it necessitates a close examination of the institution of charity as codified by Islamic teachings and practices. The rationale for such an analysis is to ascertain how the prescriptions of faith influence the nature, form and extent of giving to the Gift of the Givers.

1.4 MAJOR OBJECTIVES OF THE STUDY

The aim of the study is to:

- Examine the institution of Islamic forms of charity, its prescriptions, scope and applicability to causes specific to disaster
- Formulate a theoretical understanding of motivations for supporting victims of disaster as compared to ongoing philanthropic forms of giving to socially related causes
- Compile an organisational profile of Gift of the Givers and analyse its operational method as an international relief giving organisation
- Ascertain the different motivations for community support, the different forms of Islamic charities donated, the method of giving and the different variables (age, gender, income, occupation, education, and religion) as factors promoting giving patterns
- Identify international political and social factors that promote or inhibit faith-based support to humanitarian relief programmes outside the borders of the country

1.5 SIGNIFICANCE OF THE STUDY

This field of study is of wide interest to scholars in the specialised field of the sociology of religion, which has elaborated and tested (at times with conflicting results) a variety of theoretical models to explain the act of social giving to humanitarian causes. It is anticipated that the study will contribute to the genre literature on faith-based giving to relief and humanitarian causes. Considering the fact that studies on faith-based organisations is only recently emerging in scholarly circles, this study will add to the already developing body of knowledge which will inspire further research.

More specifically, considering that the Gift of the Givers is regarded as a flagship humanitarian aid organisation, both nationally and internationally, it is important to ascertain how it emulates the principle of best practice in disaster related situations so that other similar organisations in the field may draw from such expertise. Lastly, it is anticipated that the study will raise the consciousness of donors, volunteers, and administrators of Islamic faith based organisations on the principles upon which religiously ordained charities are founded, its religious prescriptions and responsibility in its management and distribution in keeping with that which is enshrined in the fulfilment of the fourth article of faith for Muslims universally.

1.6 ASSUMPTIONS UPON WHICH THE PRESENT STUDY IS BASED

The basic assumption of the study is premised on the following statements:

- There is no divergence in Islamic teaching about the permissibility of using religiously ordained forms of charity for humanitarian aid work
- Disaster relief tends to appeal more to the common compassion of every human being, resulting in the preferred channel for the disbursement of charity for personal fulfilment
- There is no intrinsic difference in the manner in which the Gift of the Givers and other faith based organisations are structured to mobilize tangible and intangible resources in times of disasters
- Those that give to humanitarian based organisations identify with its aims and objectives, support its credibility and are drawn by its efficiency in intervening in crisis situations
- South African FBOs face fewer obstacles than their international counterparts (see p.124).

1.7 KEY CRITICAL QUESTIONS

The key questions to be answered in the study are as follows:

- Is there a difference or similarity in Islamic jurisprudential interpretation of religiously mandatory forms of giving as compared to special forms of giving for disaster relief and related causes?
- What is it about the organisational operation of the Gift of the Givers that makes it an organisation of choice amongst South African Muslims, non-Muslims and the State in comparison with other relief giving organisations with similar objectives within the country?
- How do the different motivational factors influence giving for international humanitarian aid causes?
- What are some of the social and political challenges facing the Gift of the Givers as a humanitarian aid organisation, both nationally and internationally?

1.8 RESEARCH METHODOLOGY AND APPROACH

1.8.1 Literature Review

An in-depth literature review was undertaken to construct a theoretical and conceptual basis for the study. This included a study of various religious Scriptures to interpret key concepts relevant to the study. In addition, studies in other disciplines (sociology of religion, social psychology and development studies) were widely consulted to construct a theoretical framework, which informed the empirical research.

1.8.2 Case Study

The Gift of the Givers comprises the primary case study upon which the study is based. This involved the study of its primary sources of documents in the form of

annual reports, awards and correspondences. Secondary sources of data were in the form of press reports which were subjected to an in-depth content analysis in order to construct a profile of the organisation and inform the nature and extent of its operation.

1.8.3 Sampling Design and Selection

Two sets of samples were selected viz., active volunteers and regular donors. Since data bases for both sets of respondents were not forthcoming, despite repeated requests to the organisation under study, the researcher observed the organisation's office located in Pietermaritzburg for a five-day period and looked out for members of the public entering and leaving the premises. The researcher then made brief contact with visitors to the office premises and explained his study interest and requested them to be respondents in the study. During that week of observation, the researcher came into contact with 5 out of 16 members of the public who entered the organisation's premises to make a donation. In conversation, they agreed to participate in the study and that led the researcher to other respondents through the snowball sampling technique until the desired sample size was attained. Respondents were primarily from Durban, Pietermaritzburg and Gauteng. Insofar as the active volunteers of the organisation were concerned, the researcher met two volunteers outside the organisation's building who agreed to participate in the study and thereafter helped to snowball other respondents until the desired sample was attained. Respondents in this category were predominantly from Pietermaritzburg and Durban.

1.8.4 Semi-Structured Interviews

These were undertaken with a selected group of 60 active volunteers of the organisation to ascertain their motivation for serving the organisation, their perception, personal experiences and challenges derived from international humanitarian aid missions.

1.8.5 Questionnaire

This was administered to a selected group of regular donors to ascertain their motivation for giving to international humanitarian aid causes, the different forms of Islamic charities donated, the method of giving and the different variables (age, gender, income, occupation and education, religion and race) that influenced giving patterns. In total a sample of 60 donors were interviewed.

1.9 THE FIELD OF THE STUDY

The study is primarily drawn on a theological framework based on the principles governing the institution of charity as espoused in the *Noble Qur'ān* and the actions of the Prophet Muḥammad ﷺ. Being the third pillar of Islam, wide reference is made to the institution of charity in theological literature highlighting the various norms, values and principles attached to it. Besides the obligatory form of charity, Islam also encourages its adherents to spend altruistically. These constituted the basic foundation upon which empirical data was analysed (Al-Qaradāwī, 1985).

Hence the study attempts to integrate appropriate theoretical understanding of aspects of social giving within the framework of Islamic prescriptions regulating religious forms of giving. It must be noted that the study neither set forth, nor tested the myriad competing theories from other disciplines (sociology, economics and psychology) but focused primarily on altruistic behaviour, which is grounded and contained in religious prescription.

Hence, the theoretical principles underlying altruism constitute the basic analytical model in examining humanitarian motives to care for others outside the parameters of one's community. Where appropriate, reference is made accordingly to relevant theoretical notions of altruism that both enlighten and enrich those contained in the teachings of Islam in the sphere of social giving.

1.10 PRIOR STUDIES

While there are a fair number of studies that deal with the role of faith-based communities in disaster relief in the west (USA and Europe), there are very few contemporary research studies in the Muslim world and even at a local South African level. However, Khan (2005 and 2006) has undertaken empirical studies of faith-based giving within the South African Muslim Community. These studies highlight new trends and patterns amongst South African Muslims to support welfare and humanitarian aid projects, besides traditional support to causes amongst South African Muslims:

...the most prominent causes supported within the community are social welfare and relief giving institutions, establishment and maintenance of places of worship and religious education (Khan, 2005:38).

The studies conclude with a commentary that the Muslim Institution of charity in South Africa:

- Is well developed and organised with enormous potential
- Faces imperfections, contradictions and challenges within the community and in the context of the new South Africa
- It is vital to invest this resource through religiously ordained charities in long-term constructive projects for the benefit of the community and the broader South Africa (Khan, 2005: 39)

A further related international study attempted to “examine the idea and practice of philanthropy in the Muslim world” (Alterman and Hunter, 2004:1). Though the scope of that study was Muslim charitable organisations in Middle East, the categories were quite similar to the ones studied in the South African context. Furthermore, while the paper is very informative, it is too brief for those who are actually involved in charitable work to benefit from. However, one notes the following findings:

- Philanthropy and charity are central tenets of Islam and are regarded as a form of worship
- What is perhaps less well understood outside the Muslim communities is the way in which philanthropy binds Muslims to each other through the concept of *takāful* (the responsibility of each Muslim to every other Muslim)
- *Zakāt* and *waqf* (endowment) are the main categories in the structure of Islamic charity
- FBOs in the Muslim world face several constraints in their activities from the state, particularly projects that do not correspond with the state's political agenda
- The main categories of charity sources such as *Zakāt* and *waqf* (religious endowment) are regulated by the state and have been nationalized
- FBOs in the Muslim world are more popular to their constituency compared to the state governing development sector (Alterman and Hunter, 2006:3-16)

Since the 9/11 bombing there is international pressure and negative media coverage against Muslims in general and their international aid and relief giving organisations are often viewed with suspicion. In response, however, many articles were issued by both Muslim and non-Muslim intellectuals defending Islam. Al-Salūmī (2003) undertook a comprehensive survey in which he explores the nature of Muslim aid giving organisation in the Middle-East as well as in the west, showing the deviation between Islam and terrorism. Broadly, a limited number of studies undertaken by Ferris (2005), Kniss and Campbell (1997), Smith and Socin (2001), Toppe and Kirsch (2003) and Clarke (2006) and focus on the sociology of religion which explores the role of religion in disaster relief and development in general which has generated a new interest in faith based humanitarian aid programmes. More recently Habib and Maharaj (2008) and Bekkers (2001) provide much insight into public attitudes towards social giving.

1.11 SCOPE OF THE STUDY

Initially, it was intended that the study would have access to the database of regular donors and active volunteers who would be the key respondents in the study. Despite earnest attempts to secure that database from the management of the organisation, a year elapsed while seeking such confirmation. Thus it was decided to undertake a study with a limited sample size independent of the organisation, considering access difficulty to the organisation's official records. Hence the findings of this study will provide a descriptive analysis as compared to a more analytical analysis as envisaged initially. Considering that the subject of faith-based humanitarian aid organisations is only gaining momentum recently in scholarly discourse and the number of published materials are limited, it is intended that this study will add to the body of existing knowledge with a view to inspire further research and broaden the knowledge base of what is already known. It is intended through this study to share insights on how a minority group of Muslims in the South African context have over time, despite the restrictions placed by apartheid, made a global impact on disaster relief programmes.

1.12 LIMITATIONS OF THE PRESENT STUDY

Given the fact that access to key documents in the form of minutes of meetings, financial statements, membership data base and access to interview executive members of the organisation was restricted, the study was highly dependent on content analysis of press reports, annual reports and the organisation's website to construct its profile, nature and extent of its operation. Considering that these sources of secondary data are in the public domain, its veracity and reliability is taken at face value.

1.13 GENERAL STRUCTURE OF THE STUDY

Chapter One gives an overview of the nature, scope and extent of the study. Chapter Two specifically discusses the FBOs in South Africa and sheds light on their activities. In keeping with the context of this study, Chapter Three focuses on the social organisation of Muslims in South Africa and traces its social-historical evolution in the country. Trends and patterns in the collection and distribution of Islamic forms of charity is discussed, thereafter insofar as the motivation of Muslim civil society is concerned, the patterns of giving amongst Muslims are addressed, humanitarian and development causes supported by them are mentioned, the forms of giving and the mobilization of religiously mandatory forms of resources for humanitarian aid causes are also tackled. Chapter Four focuses on the research methodology as well as the methodological limitations and challenges. Chapter Five focuses on the analysis and interpretation of data collected. Chapter Six is the concluding chapter and also touches upon some pertinent recommendations.

CHAPTER TWO

FAITH-BASED ORGANISATIONS: A CONCEPTUAL FRAMEWORK

2.1 INTRODUCTION

In this chapter, the definition of Faith-Based Organisations (FBOs) is ascertained so that a conceptual framework is formulated which will guide the empirical aspects of the study. It focuses attention on the historical evolution of FBOs at a global level and the context in which they have emerged and the specific objectives they set out to fulfil from a humanitarian and disaster relief perspective. This is followed by a discussion on the nature of FBOs, specifically on the typology of such organisations, and the extent of their prevalence in the world and the different regions. Subsequently, the role of FBOs in South Africa, especially in disaster relief in South Africa, is discussed, followed by a discussion on their increasing development-oriented focus in such parts of the world that appear to be disaster catchment areas. Motivations for civil society supporting FBOs in times of disasters are also addressed and some of the limitations and challenges experienced by FBOs in disaster afflicted areas are likewise touched upon. Finally, this chapter addresses the social organisation of Muslims in South Africa, as well as the trends and collection of Islamic forms of charity, motivation for giving charity and resource mobilization methods.

2.2 FAITH-BASED ORGANISATIONS (FBOs)

FBOs are social service organisations that have religious backgrounds and are inspired by some divine prescriptions requiring its religious community to conform to humanitarian work activities. They may be defined as social service organisations that have approved funding or organisational arrangement with religious authority or authorities (Smith and Socin, 2001:652-661). Ferris (2005:312) asserts however that “there is no generally accepted definition of faith–

based organisations”, but that they are characterized by one or more of the following:

- Attachment with a religious body
- Mission statement with clear reference to the religious values
- Financial support from religious sources
- Organisational structure based on religious orientations (board members, staff, constitution.)

FBOs enjoy a number of characteristics that distinguish them from other forms of community based organisations. Spiritual and moral values present an important, distinct and supplementary dimension to the FBOs compared to the secular development discourses and other community based organisations. As a result:

- FBOs have significant ability to mobilise adherents towards philanthropic giving. Habib and Maharaj (2008:81) noticed that “it does seem as if citizens across the globe tend to feel more comfortable with directing their philanthropic impulses through the medium of religious Institutions”
- FBOs are highly networked, both locally and internationally, in most cases with their faith-based sister organisations in certain areas
- FBOs are highly embedded in political context and in the process of governance in both horizontal and vertical terms
- FBOs are less dependent on donor funding and they have well-developed and capacity and expertise in the key areas of development practice (Clarke, 2006:846); (Smith and Socin, 2001:664)

2.3 HISTORICAL EVOLUTION OF FBOs

FBOs have their roots in a particular religion, usually from the inception of the religion, although present day FBOs may have undergone changes in their

structure over the years. With the passage of time, communities that conform to religious norms and values to secure their social existence have formed basic organisations to take care of particular needs of individual members of their community. Many have set up places of worship, educational institutes, community centres and social welfare institutions (children's homes, old age homes). These are formed in a spirit to maintain the essence of their religion. Examples of these are the missionary and religious authority organisations which have persisted even in the face of persecution and at times when religion had become marginalised in the lives of people (Clarke, 2006: 836-839); (Ferris, 2005: 313-316).

Generally, disaster relief, welfare and development activities are included in missionary FBOs' programmes. FBOs, however, provide care and render aid to those who suffer devastation from natural catastrophes, persecution, evacuation and war. We, therefore, see that synagogues, churches, mosques and temples have been places of refuge for the poor, the marginalised, the alien (foreigners) and the persecuted. This is because the theme of justice for destitute and marginalised humans is central to the teachings of these religions.

Islam for instance, which came into existence in the middle of the seventh century, encourages its adherents to provide assistance to the needy as an act of faith. Prophet Muḥammad ﷺ proposed public endowment for the common good which was in effect the first initiative of its nature in human history.

In the golden age of Islam (8th – 17th century), 30 types of charitable services were offered to human beings as well as animals (al-Subā'ī, 1987:121-128). One unusual example is the charitable institution which replaced the lunch boxes of students when they broke. This saved the children from being punished by their parents for their carelessness. Another is the provision of secure pastures for ageing and ailing animals. A historical example of this service is the Damascus green pasture that was situated where the metropolitan stadium currently stands.

Christian FBOs such as missions flourished in Europe and North America in the eighteenth and nineteenth centuries in their local communities. Later Christian FBOs sought to Christianize undeveloped communities overseas by providing basic necessities, which were urgently needed, provided they accepted Christianity as their newly found religion. These missionaries then reported the poor conditions of these communities to their wealthy constituencies in the west resulting in aid relief flowing to these underdeveloped communities as one of the flagship Christian FBO missionary agendas (Ferris, 2005:314).

In the nineteenth century major secular organisations were formed which were devoted purely to humanitarian aid purposes. Examples of these are the Red Cross Movement, anti-slavery organisations, Save the Children, and Oxfam. Despite the emergence of such secular humanitarian aid groups faith-based groups continue to deliver humanitarian aid as part of their missionary programmes.

During and immediately after World War II, FBOs that have been in the forefront of humanitarian aid programmes were predominantly from Christian in background. These were established to assist those who had been afflicted by war and post war social and economic traumas. Examples of Christian FBOs formed at that time are Christian Aid, Church World Service, The World Council of Churches and the Lutheran World Federation.

The second half of the twentieth century witnessed a dramatic increase of FBOs which were devoted to relief and development programmes. FBOs, mainly Christian, lobbied for the establishment of the United Nations and pressed for the inclusion of human rights references in the United Nations Charter (Ferris, 2005:315). FBOs throughout the 1950s and 1960s played a significant role in providing aid to agencies around the world that served the social and physical well-being of refugees. One 1953 analysis found that 90 percent of post World War II

relief was provided by religious agencies in war stricken regions and localities (Ferris, 2005:315).

2.4 TYPOLOGY OF FBOs

Considering that FBOs serve as humanitarian aid organisations with a religious background and orientation there is a clear differentiation from what constitutes a secular organisation, although with a similar objective of providing humanitarian assistance. They are all subject to the same set of political, social and economic dynamics and confront similar challenges.

According to Ferris (2005:316) two facts distinguish FBOs from most secular humanitarian organisations. The first being motivation by faith and second is that they are backed by a faith-based constituency. Hence, faith appears to be strongest most important variable influencing the continued existence of FBOs. One would assume that the larger the faith community becomes, the stronger one would find FBOs becoming.

According to Smith and Socin (2001:658) in order to determine the nature of an FBO against a secular organisation or even amongst the very FBOs requires a focus on the following:

- Who wields authority
- The classification of the resources it uses
- The culture that the organisation adopts

However, FBOs can broadly be viewed in five typological manifestations (Clarke (2006: 840-845) viz.:

- Theological bodies
- Charitable and development organisations

- Socio-political organisations (faith-based political movements)
- Missionary/ propagation organisations
- Armed faith-based organisations

Each of the five types of FBOs are hereunder briefly discussed.

2.4.1 Theological Bodies

These are the supreme organisations which rule on ultimate doctrinal matters governing the adherents and represent them in various circles. The structures of these bodies vary across the main religions. Clarke argues that Buddhism and mainstream Christian Churches (Catholic, Protestant, and Orthodox) are more organized compared to Islam and Hinduism in terms of having globally and nationally represented bodies (Clarke, 2006:840).

Major roles of the theological bodies are to:

- Safeguard the essence of the religion
- Respond to the dilemmas and challenges that threaten believers' faith – for instance theories that present findings that contradict the principles of faith of the particular religion
- Interpret natural and social phenomenon which affect the followers of that religion,
- Issue guidance in spiritual and organisational matters
- Represent their religion in national and global matters such as:
 - environmental issues
 - population growth
 - interfaith dialogue
 - poverty reduction
 - HIV and aids pandemic

- peace and stability

2.4.2 Charitable and Development Organisations

Faith-based charitable organisations mobilise their constituency in support of poor and underprivileged communities by means of raising funds or administering programmes. They play a significant role in ameliorating human miseries caused by poverty and disasters as part of their objective to raise awareness on better living conditions and providing social services to poor and devastated communities.

Examples of faith-based charitable organisation programmes are:

- Disaster relief operations
- Welfare programmes (establishment of orphanages, old age care homes, care of the disabled)
- Counselling programmes
- Undertaking feeding schemes
- Provision of essentials to keep warm during inclement weather conditions
- Provision of health centres
- Establishment of educational institutions
- Provision of water resources
- Promotion of awareness programmes such as:
 - new methods of farming (irrigation system, soil treatment seed quality, farming equipment)
 - first aid and prevention methods in case of pandemic diseases
 - HIV/Aids prevention and healthy ways of living in environments prone to virus and disease

2.4.3 Socio-Political Organisations

The end of the Cold War and the decline of communism catapulted the drive to acquire political identity across nations. The search for identity centred on ethnic, cultural and religious legacies. A great shift emerged in cases of political activism from communism, and to some extent secularism, towards faith-based discourse. Faith-based political movements increasingly attracted politicians in areas of concern within nation states. Clarke (2006:842) maintains that these organisations have become increasingly important in contextualizing political identities as the driver of change in national and international arenas.

Many contemporary political movements have a faith-based ideology. Some examples of the role of faith-based political movements are provided below:

- Christian Democratic Parties are active in Europe, sub-Saharan Africa and Australia
- Born Again (Evangelical) Christians are known to be key players in American politics. By 2003, an estimated 43 per cent of the US electorate was evangelical (Clarke, 2006:837)
- American Jewish committees are known to have considerable influence on American politics
- The Hindu *Bharatiya Janata Party* (BJP Indian Peoples' Party) enjoys overwhelming support amongst Hindus because of its close association to the faith-based Hindu nationalism movement

However, insofar as Muslims are concerned, they lost their religious identity upon the collapse of the Ottoman Empire in 1922 and there has not been a universally accepted alternative ever since. Nonetheless, at a regional level many regional faith-based revolutions emerged in this era such as: *Salafiyyah* in Arabia, *Mahdiyyah* in the Sudan *Sanusiyyah* in Libya and many more in other parts of the

Muslim world. All of these movements were abolished by the strong European colonial powers that colonised these places.

During the period of colonial rule, Islam as a way of life was isolated from most aspects of social life. Colonial educational institutions were used as strategic tools for the transformations of Muslim social life. Many Muslim intellectuals who graduated from colonial educational institutions tended to embrace modern ideologies, such as secularism or communism and after their countries gained independence, they ruled according to the dictates of these new ideologies (Ahmed, 1983).

In response to these secular ideologies that took control of the majority of Muslim states, many Islamic socio-political movements emerged during the 20th century. Islamic socio-political movements faced ruthless resistance from their secular regimes. Reformists and their supporters were persecuted. Regimes such as Tunisia, Libya, Egypt, Syria, Turkey and Iraq have a history of persecuting Islamic reformists. (Nadvi, 1987)

In response to such persecutions, Islamic socio-political movements tended to change their strategies several times to avoid that fate. Some tended to hide their political agendas and engage in social service activities and engage in political tactics. For instance, the ruling movement in Turkey formed an Islamic Party in secular garments to avoid clashes with the State's Constitution which maintains secularism is the state ideology. Others became involved in the social service and took part in the marginal opportunity of democracy afforded in some states, as in the case of the Muslim Brotherhood in Jordan, Kuwait and Bahrain, as well as *Jama'at Islāmiyah* in Pakistan. On the other extreme, mobilising military force to overthrow the secular regime was a more revolutionary strategy. The Islamic revolution in Iran (1979) and the Sudan National Salvation Revolution military coup (1989) are cases in point (Ahmed, 1983).

Islamic socio-political faith-based movements can become substantial figures at national level within their territories. However, while some movements are attempting to attain power, others have already done so. Some examples are the Islamic Republic of Iran, Turkey, Saudi Arabia, Sudan and Malaysia.

2.4.4 Missionary/Propagation Organisations

Mainstream Christian (Catholic, Protestant and Orthodox) missionary organisations have long been active throughout the world in providing social services in the context of international development. The focus was mainly in establishing, educational institutions, health centres, churches and welfare centres. More recently, the traditional Christian missionaries are known to have been eclipsed in recent decades by the proliferation of missionary organisations from other faith tradition (Clarke, 2006:842).

Some faith-based missionary organisations that have risen in recent times are the Evangelical, Pentecostal, *Tablīgh wa al-Daʿwah* (Islamic Propagation), local *Madāris* (Qur'anic foundation phase schools) and *Salafiyyah*.

2.4.5 Armed Organisations

Faith-based armed organisations are common to all major religious groups but the West views Islam as the faith that promotes violence. According to Keddie (1998 cited in Clarke, 2006:844), faith-based armed organisations grow out of two main political phenomena. Firstly, through religious nationalism and then followed by conservative religious politics.

While there is some basis for this observation, it can be viewed as one phenomenon, and one that is grounded in religious awakening. Nevertheless, one can argue that some valid factors contribute to the growth of these armed movements particularly in the Muslim world. Examples of these are:

- The invasion of Muslim lands by foreign powers that abolish legitimate regimes and impose ruling systems loyal to themselves as occurred in Iraq and Afghanistan
- The continuing occupation of Muslim lands in Palestine, Chechnya and Kashmir

Muslim faith-based armed resistance movements which fight within their territories with clear objectives are considered religiously justified on the ground of self defence. However some Muslim faith groups, namely *Al-Qā'idah* and similar violent groups, lack support of Muslim theological bodies and are described as fanatics because the means they employ have no religious basis in the teachings of Islam (<http://www.islamfortoday.com/terrorism.htm>).

2.5 THE ROLE OF FBOs IN DISASTER AND DEVELOPMENT ORIENTED PROJECTS

All religions consider support provided and derived from charitable organisations to be motivated by some religious principle. However, one that is repeatedly emphasised may be considered as an act of worship or an article of faith. This spiritual orientation provides FBOs with a supplementary dimension and edge against its secular counterpart in contesting for the same resources. FBOs due to the nature of religiosity attached to its formation and constituency are better disposed to have access to religiously ordained resources. Thus FBOs are capable of playing a significant role in disaster and development oriented projects due to their capacity to mobilise such resources. Smith and Socin (2001:665) and Toppe, Kirsch and Michel (2001) confirm that religion is an important factor in FBOs to mobilise resources and that enable them to deliver services they otherwise could not do in disaster and development oriented projects. Philanthropic studies in the USA suggest that FBOs are the largest recipient of the citizens' donations. Similarly, in South Africa, a massive 80 per cent of financial donations from citizens are directed through FBOs (Habib and Maharaj, 2008:81)

Researches that examine the role of FBOs in disaster and development projects in the USA found that there is a very large sector in terms of absolute numbers of religiously oriented aid organisations and that it covers a significant scope of activities (Kniss and Campbell, 1997:97).

The role of FBOs in disaster and development related projects can be outlined by adhering to the following objectives:

- Mobilising resources employing both religious and humanitarian tendencies in the form of wealth and voluntary human resources
- Raising awareness on humanitarian situations
- Providing early warning on potential humanitarian crisis to the extent that in many cases media and foreign official authorities get first hand crises information from FBOs' sources because of their close contacts with their branches and associates around the world
- Lobbying international bodies or influencing the global community: for instance, the world council of churches and friends world committee for consultation made a joint submission to the UN Human Rights Commission on the particular needs of internally displaced persons. Lately church groups lobbied for appointment of a special secretary and for more attention to be given to the displaced persons (Ferris, 2005:321)
- Providing protection to endangered people in war-torn countries - for instance Christian churches established safe refugees in Kosovo and East Timor
- Providing quick responses to rescue disaster victims. It has been observed that local faith based disaster relief organisations network with their associates abroad which make their response faster than bureaucratic bodies
- Supporting development projects. This support comes mainly in:
 - Educational institutions - communal Christian missionary schools are leading educational institutions in the developing countries, even far better in quality than top public schools

- Health sector - The World Bank estimated that 50 percent of education and health services in sub-Saharan Africa were provided by FBOs at the beginning of the millennium
- Farming schemes
- Water resources (Wolfensohn, 2004)

2.6 MOTIVATIONS FOR PARTICIPATING IN FBOs

In broad terms, religious reasons are the principal motivating factors for the vast majority who support FBOs. Basically faith-based communities are religiously mandated to give and participate in several causes (Kniss and Compbell, 1997: 97; Toppe and Kirsch, 2003: 1; Everatt and Solanki, 2005:18 – 23; Habib and Maharaj, 2008: 82). It is obvious that FBOs are legitimate representatives of these communities. For instance *Zakat* is a mandatory charity in the case of Muslims and *tithe* in the case of Christians. These have to be channelled through to the respective FBOs to reach the final beneficiaries. While all FBOs share a common religious foundation they differ a great deal in their trends and patterns even within one faith group. However, donors identify better with FBOs that have a clear vision and are simply devoted to the common good of humanity. Nonetheless Schervish and Havens (1997:256,257) argue that giving charity is not a matter of moral, ethics or generosity; it is a matter of associational capital in the form of a social networks of invitation and obligations.

The credibility of the FBOs provide a significant motive for people to actively participate in their activities. This is based largely on trustworthiness, experience of the FBOs, their demonstrated ability to mobilise resources, less management and administrative expenditure, quick delivery of the mobilised aid, readiness to network in constructive programmes and the preservation of human dignity. The FBOs in effect appeal to the religious sentiments of the adherents so as to make them mobilise significant resources for the forms of aid that they render, despite the fact that in most cases religion is not a discriminative factor in deciding who will

benefit. In other words, in most cases FBOs do not impose their faith on others when rendering humanitarian services (Khan, 2005:15-19).

2.7 LIMITATIONS OF FBOs

While FBOs deliver a huge range of services, they do have some limitations. Lack of coordination in undertaking joint programmes with allied organisations in the disaster region tends to lead to duplication of services, fragmentation in the provision of aid and sometimes competition amongst organisations for credibility and status. This weakness is prevalent even at the level of the same faith group. The main reason for this is that organisations prefer to maintain their independence as an ideal representative to their supporters (Ferris, 2005).

Some FBOs tend to take donor confidence for granted. Consequently they fail to keep accurate records risking their status of credibility for future resource mobilisation campaigns. In some FBOs, mechanisms for accountability are absent and deficient, opening the doors for corruption and usurpation of resources intended for disaster victims. This lack of accountability may be due to the organisations reducing costs through top heavy management and administrative infrastructure so that more of their resources are directed to victims of disasters. On the other hand, the lack of accountability altogether militates against their credible standing within the “donor community” (Kniss and Campbell, 1997).

One finds that FBOs programmes on occasion contradict the state's political agenda or comes into conflict with it. Subsequently, these states consider the programmes (or the FBOs) as threats to their sovereignty. Often lack of awareness about the context in which they exist can potentially lead to social conflict resulting in the FBOs being caught into a political conflict instead of fulfilling the objectives of aid to disaster victims. Some FBOs serve and care for their followers only. However, when they extend their services to others they then use them as tools for proselytisation which contradict the true essence of humanitarian aid. The ethical

dimension of this is profound as victims of disasters become a pawn between their materialistic needs which needs to be traded for religious conformity. However, in most cases the work done by FBOs does not imply that people of faith are imposing their faith on victims (Fasten, 2003)

Often FBOs mobilise resources that are not suitable to a disaster situation. They expend large amounts of resources on transportation and related costs to disaster afflicted areas with little consideration for the immediate use of victims. Differentiation amongst the different phases of disaster (acute, chronic and post disaster recovery) is seldom a consideration taken into account when dispatching resources. Local conditions, immediate needs of victims of disasters and appropriateness of resources are considerations that need to be part of the disaster management programmes of FBOs. This links to FBOs lacking training in disaster management principles and protocols. The same applies to the training of mercy workers deployed to disaster stricken areas. In this case appropriate training of mercy workers in different cultures, cultural and religious sensitivity and a professional approach in trauma and risk management are essential ingredients that human resources deployed to disaster areas must possess. Recent studies indicate the shift from traditional humanitarian relief to advance projects under the theme of disaster management, including early warning systems, and preventative measures (Wood, 1996; van Eekelen, 2006).

2.8 FBOs AND DISASTER RELIEF IN SOUTH AFRICA

South African FBOs constitute 12% of the total number of non-profit sector organisations in the country to representing nearly 12000 FBOs (Swilling and Russell, 2002:57). Given the racial and religious diversity pervading South African society, it is not typical to find a diverse number of faith-based and disaster relief organisations. Historically, the atrocities of colonialism and apartheid shaped and styled these organisations. They have responded to poor social and economic conditions within their own communities given the inequality prevalent during these

years. As a consequence, much attention was focused on intra-community issues and providing safety nets against poverty. In times of natural disasters within the country, many FBOs from diverse backgrounds are known to have provided material resources beyond their religious and racial communities. However, all of these have changed after the advent of democracy in 1994 and the increasing international networks and links prompted by globalisation.

In a national study of philanthropy undertaken by Everatt and Solanski (2005), it is evident that South Africa has emerged as nation of givers with its highly networked social giving structures in the country. The study further found that 93% of the respondents gave time, money or goods to a cause or individual. 89% of the respondents who conform to religion or faith confirmed that their religion and/or faith required them to make regular payment or contribution. Religion is clearly an important motivating factor where social giving is concerned. However, unexpectedly in the very study only 3% of the respondents stated that they gave because their God told them to and 6% gave because God would bless them. While 68% of the givers were motivated by feelings of human solidarity, the study also found that 80% of the South African givers gave money to religious bodies followed by organisations working for the poor. 29%, and 18% gave to organisations that support children, 14% gave to causes which include HIV/AIDS, people with disability and the homeless. It is notably that the majority, i.e., 65% of respondents, were motivated to give to local causes, but significantly less to international causes. (Everatt and Solanki, 2005:18, 28, 49, 54)

With South Africa's re-entry onto the world stage from years of political isolation, many organisations have reshaped their focus to international issues and at the same time newer FBOs have specifically emerged to address disaster related issues. In the section to follow a brief account of some of the most popular FBOs with a disaster related focus is presented with a view to establishing some trends and patterns.

2.9 A BRIEF ACCOUNT OF SOUTH AFRICAN FBOs

South Africa is a predominantly Christian country where 84 percent of South Africans follow the Christian faith. However, there are many small faith-based communities (Hindus, Jews, Muslims, Buddhists, to mention a few) who play an important role during times of disasters. Many Christian FBOs, both national and international, contribute a great deal to disaster relief projects. The South African Council of Churches (SACC) which was established in 1968 is believed to be the largest faith-based organisational forum in the country with 26 Christian FBOs members and 36 partners. A total of 94 percent of SACC partners are found in the developed and wealthy countries of the world (mainly in Europe and North America). (<http://www.sacc.org.za>)

The SACC is known to support displaced individuals, families and disaster victims more rapidly than the government (Habib and Maharaj, 2008:96). It also includes HIV/AIDS education in its educational programmes. While networking with one national body that is mainly Christian, the various Christian denominations in the country undertake independent humanitarian programmes such as:

- The Development and Welfare Agency of the Catholic Church, which supports poverty alleviation programmes
- The Salvation Army which is known as a pioneer in caring for HIV/AIDS affected and infected persons providing counselling and support. For the past three decades or so the Salvation Army continues to provide 4,000,000 meals and 600,000 beds annually for poor, disabled, unemployed, and devastated persons and families. The Salvation Army has established goodwill centres and family missions in numerous locations throughout the country providing several social relief services
- The Adventist Church manages to manoeuvre European Union funding for its HIV/AIDS projects in the country

- The Adventist Development and Relief Agency dedicates its programme towards food security against famine

The Jewish Institution of charity primarily supports the less privileged sectors within the Jewish community, providing family counselling, care for the elderly and handicapped, and burial services. In addition, the Jewish Institution of charity supports projects associated with HIV/AIDS, poverty alleviation, environment, and animal rights. For example, the Chevrah Kadisha (Holy Society) which was established in 1888 as faith-based organisation rendered various services from its centres in Johannesburg and Cape Town. The Jewish community also established the Ma Africa Tikkun initiative in the post-apartheid era. Tikkun managed various projects including farmers' projects and HIV/AIDS in Orange Farm and a project for elderly in Alexandra (Habib and Maharaj, 2008: 91,99-100).

Hindu charitable organisations in South Africa are active in disaster relief, social welfare and development programmes. Some examples of Hindu FBOs and their projects are exemplified in the works of the Divine Life Society (DLS) which was established in 1949. It provides health outreach programmes, establishes training centres for the underprivileged and building and renovating schools and homes in disadvantaged communities. The International Society of Krishna Consciousness (ISCKON) was established in 1966 and supports community based projects such as HIV/AIDS, orphanages, old age homes and relief centres whereas the Ramakrishna Movement provides mobile clinics with volunteers, doctors and medicines in needy communities.

According to Davids (1995, 1997) there are some 43 Muslim FBOs that offer relief services during times of disaster both within and outside of the borders of South Africa. These FBOs exist beside the many charitable, social welfare and cultural organisations that are prevalent in the different parts of the country. Some examples of leading South African Muslim FBOs that engage in disaster relief activities are South African National Zakaat Fund (SANZAF), Mustadafin

Foundation (MF), the Islamic Relief Agency (ISRA), Crescent of Hope (CH), the Gift of Givers Foundation (GGF) and Al-Imdaad Foundation (AF) which were established 1974, 1986, 1987, 1992, 1992 and 2003, respectively. These organisations are known to be in the forefront of disaster relief activities in the country.

2.10 THE SOCIAL ORGANISATION OF MUSLIMS IN SOUTH AFRICA AND THE EMERGENCE OF FBOs

The first group of Muslims arrived in South Africa around 1652 as soldiers in the army of the Dutch East India Company. They were prevented from practicing their religion and had a limited stay in the country. However, the continuing presence of a Muslim community in South Africa was felt in the second half of seventeenth century (Mahida, 1993; Nadvi, 1988:145; Naude 1992:17; Randeree, 1997:69).

According to Khan and Ebrahim (2006) the evolution of South African Muslim originated from four main categories:

- Malays

These are coloured Muslims who came to the Cape Province in 1667. They were brought to the country by the Dutch Empire as slaves from Malay and the East Indies.

- Indentured labourers

These are Muslim of Indian origin mainly from Natal. They were brought to the country as indentured labourers to work on the sugar schemes in Natal. They originated from Malabar and Hyderabad in South India. They arrived in the country from 1860 onwards.

- Passengers/ Merchants

These Muslims are also of Indian origin, mainly living in Transvaal. They came to the country as merchants after the labourers. They originated from Surat and Memon from Kathiawad and Kutch in Indian Sub-continent. These Muslims settled in mining areas mainly in Transvaal. They offered commercial services.

- Muslims of African origin

These are African Muslims who were brought to the country as slaves and labourers to work on sugar schemes in Natal between 1873 and 1880. They originated from the Eastern coast of the continent, namely from Mozambique, Zanzibar and Malawi. Some of them are referred to as Zanzibaris.

The Muslim community constitutes a minority of 1.5 % of South African population, though many authors disagree about the exact Muslim population in South Africa (Haron, 1992:3; Naude, 1992:17; Randeree, 1997:68; Tayob, 1998:43).

The South African Muslim community reflects the same ethnic and race diversity that characterises the rest of the South African nation. In other words, the community comprises of different ethnic and race groups. The Muslim community is also theologically divided into various sects and schools of thought.

Muslims predominantly follow the *Ḥanafī* and *Shafīʿī* Schools of Islamic Jurisprudence. Moreover, the South African Muslim community is characterized by two main spiritual sects, namely, *Tablīghī* and *Sunnī*. Furthermore, there are many more Muslim groups that are polarised on the basis of different perspectives and understanding of the universal religion of Islam which made their emergence in the new South Africa since 1994 (Khan, 2009; Vawda, 2009).

However, with all the divisions and diversity, the community tends to maintain the divine principles that unite the entire *Ummah* (Muslim nation) under one platform. This assumption is based on the unified practices of the community *vis-à-vis* the basic principles of Islam. For instance, places of worship are open to all Muslims for their performance of the obligatory five daily prayers which is regarded as the second pillar of Islam. The collection and distribution of *Zakāt*, the third pillar of Islam, is administered by one National body called the South African National Zakaat fund (SANZAF). Insofar as the fourth pillar, namely, *Sawm*, the month-long fasting, the community has a body called *Hilāl* (sighting of the new moon)

Committee which is responsible for the proclamation of the start and the end of fasting in the month of *Ramadan*. As for the fifth pillar, namely, *Hajj* (the annual pilgrimage to Makkah), a regulating body, namely, the South African *Hajj* and *Umrah* Council (SAHUC) is tasked to liaise with the custodians of the two holy mosques in the Kingdom of Saudi Arabia to facilitate the best services in order to ease the performance of this pillar of Islam for the pilgrims. Moreover, the South African Muslim minority is acknowledged by their fellow Muslims in different parts of the world to be most dynamic in positively responding to matters that particularly affect the global Muslim *Ummah* (nation). This is evident from numerous publications, websites of well established Islamic institutions of charity, and relevant studies that have been conducted in the disciplines of the sociology of religion, social psychology and development studies (Khan, 2005-2006); (Habib and Maharaj, 2008). All of these materials are in essence primary sources of literature for the status of charity amongst the Muslim community in South Africa.

A research was undertaken by Khan (2005) in which he examined the state of social giving amongst the Muslim minority in the country. This study focused on the trends and practices in the collection and distribution of various forms Islamic charity.

2.11 TRENDS AND PATTERNS IN THE COLLECTION AND DISTRIBUTION OF ISLAMIC FORMS OF CHARITY IN SOUTH AFRICA

Given that the South African Muslim community has over the years established itself as part of the country's socio-political and economic system, their religious belief has also been entrenched in every facet of the country's way of life. In many respects, its institution of charity has established itself as a quasi-*Bayt al-Māl* (Public Treasury) system on principles of sophisticated administrative organisation, networks, coordination and mobilisation activities. Many of its FBOs have an established history for more than half a century and have become a significant part of the Muslim community and within the country (Khan, 2005). In the following sections, a brief account for the motivation of giving amongst South African

Muslims, patterns of giving, causes supported by them, and forms of giving and methods of mobilising charities for deserving causes are examined.

2.12 MOTIVATION FOR GIVING CHARITY

Muslim charity giving is basically motivated by religious obligations which the adherents of faith have to conform to as one of the five pillars of Islam. In other words, a Muslim gives for the satisfaction of Almighty God. However, it should be noted that this is not the case for Muslims only as religiously motivated causes are highly supported in South Africa by most communities (Habib and Maharaj, 2008:58).

The Muslim donor is also motivated through identification with the objectives of the charitable organisations. The most common objectives that Muslim donors identify with are as follows:

- Nature of the cause to be supported
- Credibility of the organisation undertaking the task of managing charity
- Strong identification by the giver with the goals and objectives of the organisation which administers the process of charity

Research findings (45.5% of the respondents) suggest that South African Muslims give to organisations that have a credible history in meeting important social needs in the community, while 30.6% confirm that strong identification with the goals of the organisations is a strong motivation to give (Khan, 2005:15-16).

2.13 PATTERNS OF GIVING

The commonly known proverb “charity begins at home” characterises the charity givers within the Muslim community in South Africa. This is because supporting causes within one’s immediate family is highly recommended in Islamic teachings.

Although it has been established that the institutions of charity mobilise a large amount of resources, research findings suggest that supporting causes within one's immediate family enjoys top priority amongst other causes. A total of 98.7% in a national study on patterns of giving amongst South African Muslims suggests that they give to causes within their immediate family, 38% give directly to needy persons in their community, 23.3% give directly to Muslim organisation, and 4% are given to non-Muslim organisation serving humanity (Khan, 2005:10).

Institutions of charity rank third in the priority of outlets chosen to give charity. Despite this, the amount given to these institutions is quite considerable. This leaves one to wonder about the total amount that is given by this minority community.

2.14 CHARITABLE CAUSES SUPPORTED WITHIN THE COMMUNITY

Various charitable projects are supported by well-wishers in the South African Muslim community. These may be categorized into two categories:

- Basic traditional projects which attend to the common needs of the entire community such as places of worship, educational institutions, religious publications, funeral services
- Newly initiated projects which are of service to under-privileged persons within the Muslim community and outside of it. Examples are Muslim social welfare needs, disaster relief services, youth movements, Muslim professional bodies and institutes, bursary funds and Islamic media (newspapers, radio stations) (Khan, 2005).

Studies suggest that social welfare projects which focus on poverty alleviation and disaster relief are the most supported. Places of worship, Islamic propagation programmes and programmes for the religious and social advancement of the community also enjoy a fair level of support (Khan, 2005:10; Everatt and Solanki, 2005:28).

While some Muslim humanitarian aid organisations receive tremendous support from Non-Muslim bodies and individuals, there is sufficient indication that confirms that the Muslim community tends to support causes outside of its immediate boundaries motivated by feelings of responsibility and solidarity towards their fellow human beings at large. For example, many Muslim givers do extend support to non-Muslim humanitarian organisations that deliver aid services.

2.15 FORMS OF GIVING

Charity for a Muslim could be given in the form of cash, material or as voluntary services. Amongst the Muslim community in South Africa it has been found that 63% of the givers surveyed had made regular cash contributions followed by resources given in kind 46.2 % (Khan, 2005:15).

According to Habib and Maharaj, (2008:54-59) giving cash, material and voluntary services comprise 54%, 31% and 17% respectively in the common context of social giving in South Africa as a whole. It becomes evident that South Africans, including Muslims, tend to give in different forms, but with cash and material forms being exceptionally high. Although the volunteering of services (professional and technical) may make up only 17% of the giving, resources are still significantly high when considering the nature of demand this makes on individual volunteers. In the event of disasters, the mobilisation of volunteers as mercy workers for long periods of time often becomes a scarce resource. Hence, with such a percentage response, it may be deduced that South Africans as a whole go beyond passive forms of giving.

2.16 RESOURCE MOBILISATION METHODS

Well-established institutions of charity generally use advanced and sophisticated means of communication and resource mobilisation methods. These organisations use confidential mailing lists to reach their potential donors. Normally, the

organisations distribute brochures in which they reflect on their previous activities and the outstanding projects that need support, leaving the donors to decide on which of the projects they would wish to support and the form of payment to be effected.

Online electronic transfers, cheques, direct deposit to the organisations' accounts and debit order systems are widely used. For instance, an organisation like Gift of the Givers very rarely makes direct appeals for funds from the public through traditional methods of fund raising. Instead, they merely inform disaster relief partners and regular donors about what projects they intend to undertake. Shortly thereafter, donations flow into their accounts and warehouses. Similarly, the case of SANZAF which annually reaches out to 14,000 givers, through the mail using cash deposit and debit order systems (Khan, 2005:16). Soliciting donations through full time fundraisers, places of worship, fundraising gatherings and events are mostly practiced by newer and smaller organisations.

Theological and to a lesser extent ethnic differences are the major factors that determine the size of charity which a donor would give in the South African context. People's origin based on ethnicity especially amongst those associated with the wealthier groups and are inclined to the similar religious school of thought have a better opportunity of mobilising resources. In other words, the ethnic identity of charitable institutions is a very crucial determinant of the extent to which who gives and receives resources.

It is important to note that organisations wishing to mobilise resources from the community normally have to secure an approval statement from regulating institutions. This is an attempt to control the collection and distribution of charity so that the community is protected from any abuse and mismanagement of religiously ordained forms of charity. It must be noted that while these regulating bodies argue that some of these organisations lack basic requirements such as: audited financial statements, adequate record keeping and organisational constitution which is in

conformity with Islamic principles, the charitable organisations argue that these regulating institutions are not free from discrimination on theological and ideological grounds.

2.17 DIFFERENT FORMS OF RELIGIOUSLY MANDATORY CHARITABLE RESOURCES THAT ARE MOBILISED

Muslims in South Africa in various degrees conform to all religiously mandatory forms of charity. There are terminology differences between religiously prescribed charity terms and what is customary practised in South Africa. For instance, the term of *Ṣadaqah* which means all types of faith-based charity, is limited to mean only “voluntary charity” (SANZAF Newsletter, 2008:6). Moreover, it appears that some confuse the term *Ṣadaqah* in various ways to mean certain types of charity such as *Kaffārah*, *Naṣr*, or *lillāh*.

Nonetheless, *Zakāt* is the most regularly practised type of charity simply because it is a compulsory act of worship and is a fourth pillar of Islam. Although South African Muslims give first to their immediate family members and thereafter give directly to needy persons in the community, charitable organisations tend to collect large amount of charity. For instance SANZAF collect approximately R42m annually.

Conservative estimates based on one income level of R120 000 per annum translates into R300 million of *Zakāt* for the entire South African Muslim population per annum (Khan, 2005:28). Other regular forms of charity take the form of:

- *Fīṭrah* (charity upon the completion of the *Ramaḍān* fasting)
- *Fidyah* (compensational charity given for not having been able to observe the *Ramaḍān* fasting, due to old age or a terminal illness)
- *Kaffārah* (charity given for one's expiation for having faltered to correctly observe one of the compulsory religious rites)

- *Qurbānī* (animal sacrifice which entails monetary contribution for the purchase of the animal)

All the above forms of charity, coupled with the bulk of resources derived from the institution of *Zākhāt* form a regular source of income to many relief and welfare organisations. *Waqf* (religious endowment) and *Lillāh* (optional charity) constitute basic sources of income for the common community institutions such as places of worship, educational institutions, funeral services, *Da‘wah* (Islamic propagation) initiatives, and comprise a much lesser amount collected by relief giving organisations amongst South African Muslims.

2.18 SUMMARY

This chapter has dealt with two specific issues. Firstly, it provided a wide framework of concepts relevant to the study and insight into the context in which the empirical study was to be undertaken. It has provided an insight into the definition of the concept FBOs, its historical evolution internationally, and also in identifying the prevalence of different types of FBOs. The roles of FBOs in disaster and development projects were also tackled, leading to an understanding of what actually motivates civil society to participate in such causes. Thereafter, it concluded with an identification of the main limitations inherent in FBOs as a humanitarian and development oriented agency.

Secondly, a close examination of the nature and extent of FBOs in the South African context was discussed. Attention was drawn to the wide range and diversity of FBOs and their evolution within the South African context. More specifically, a brief account of the origin of Muslim FBOs was presented. Thereafter, it addressed trends and patterns in the collection and distribution of Muslim FBOs’ Islamic forms of charity. It also dealt with the motivation for Muslim civil society to support FBOs, its patterns of giving, causes that it supported, forms of giving, methods used in the

mobilisation of resources and the different forms of resources mobilised were also expounded upon.

CHAPTER THREE

ISLAMIC CHARITY AND DISASTER RELIEF

3.1 INTRODUCTION

This chapter gives an overview of Islamic teachings *vis-à-vis* humanitarian crises. Thereafter, the concept of charity is presented with the aim of elucidating the different forms of Islamic charity and to establish which ones are exclusively demarcated for Muslims and which ones could in effect be donated to people in general and for specific purposes, including disaster relief.

3.2 ISLAMIC TEACHINGS *VIS-À-VIS* HUMANITARIAN CRISES

Islam holds human beings in high esteem. Humans are regarded to be the greatest and most valuable creation in this world. Nadwi explains that “humans enjoy privileges of honour, dignity, love and protection more than any other creation.” (Nadwi, 1987:48). The *Noble Qur’ān* confirms this in the following verse:

“Verily, We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.” (Banī Isrā’īl, 17:70)

According to Islamic divine teachings, saving human lives is an obligatory religious duty. In this context, the *Noble Qur’ān* states:

“Whosoever saves a life shall be regarded as if he has saved the lives of all human beings.” (Al-Mā’idah, 5:32)

It may be inferred from the above that nothing is dearer to God Almighty than to save a human life and to protect human dignity and honour. In contemporary time,

engaging in disaster relief would fall within the category of “saving lives”, and hence a noble human endeavour. Contributing towards disaster relief would also entail monetary contribution and the *Noble Qur’ān* categorically warns against the accumulation of wealth and holding it back out of greed:

“And let not those who hoard up that which Allāh has bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be tied to their necks like a twisted collar on the Day of Resurrection. To Allāh is the heritage of the heavens and the earth, and Allah is Informed of what you do” (Āl ‘Imrān, 3:180).

The *Noble Qur’ān* also alludes to the rewards for spending out of one’s wealth in order to attain the pleasure of Allāh ﷻ in the following verse:

“The example of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like a garden on a high and fertile ground: when heavy rain falls on it, it yields up twice its normal produce; and if no rain falls, a light moisture is sufficient. Whatever you do is in the sight of Allāh”. (Al-Baqarah, 2:265)

In the *Sunnah* (tradition) of Prophet Muḥammad ﷺ, there are numerous reports which encourage Muslims to be charitable to their fellow human beings. For example, in a divinely inspired tradition, the following is mentioned:

“O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant so-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him? O son of Adam, I asked you for food and you fed Me not. He will say: O Lord, and how should I feed You when You are the Lord of the worlds? He will say: Did you not know that My servant so-and-so asked you for food and you fed him not? Did you not know

that had you fed him you would surely have found that (the reward for doing so) with Me? O son of Adam, I asked you to give Me to drink and you gave Me not to drink. He will say: O Lord, how should I give You to drink when You are the Lord of the worlds? He will say: My servant so-and-so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me.”
(*Muslim*, Ḥadīth no.2569)

The human assistance that is singled out in the above tradition pertains to basic needs which are essential for human survival, namely, water, food, clothing, and comforting the sick, and of that which falls within the context of disaster relief. In other words, Muslims are expected to rally to alleviate human suffering and in participating in that they would be extending mercy unto their fellow human beings. Prophet Muḥammad ﷺ impresses upon his followers the significance of being merciful in the following tradition:

“The Compassionate One (Allāh) has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy unto you.” (*Sunan Abī Dāwud*, Ḥadīth no. 2322).

3.3 ISLAMIC CONCEPT OF CHARITY

Charity is preached by every religion of the world. A society can prosper only when its members rise above self-centredness, choosing not to spend all their wealth to fulfil their own needs and desires, but to reserve a portion of it for the poor and incapacitated. The *Noble Qur’ān* states:

“The believers... are steadfast in prayers, and in whose wealth there is a right acknowledged for the poor and the destitute (Al-Ma‘ārīj, 70:22-24)

Muslims are always prepared to, after meeting their needs and that of their families, extend a helping hand to other needy people. Undoubtedly, kindness is the essence of charity. In other words, Muslims are expected to support to alleviate the suffering of the victims of natural disasters and those who are needy without anticipating anything in return from those who benefit from their wealth. This is due to their firm belief that God Almighty will abundantly reward them. The *Noble Qur'ān* ascertains this in the following verse:

“The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain that sprouts seven spikes. In every spike there are 100 grains and Allāh multiplies for whom He will” (Al-Baqarah, 2:261).

In the above verse, charity is likened to sowing a good grain of wheat in the field from which grows a plant on which sprout seven ears and each ear yields hundred grains. This results in one grain yielding 700 grains. In other words, spending in the way of Allāh ﷻ, entitles one to receive in return as reward in the Hereafter on the scale of one to seven hundred.

3.4 THE NATURE OF ISLAMIC CHARITY

Charity is central to a Muslim's life. The *Noble Qur'ān* states:

“And be steadfast in your prayer and pay charity; whatever good you send forth for your future, you shall find it with Allāh, for Allāh is well aware of what you do” (Al-Baqarah, 2:110).

Prophet Muḥammad ﷺ assured his followers saying: "No wealth (of a servant of Allāh) is decreased because of charity." (*Al-Tirmidhī*, Ḥadīth no. 2247). Giving charity is thus not to be seen as lessening of one's wealth, but rather as its augmentation on the basis of one's spiritual observance.

It is to be noted that charity is to be given from wealth that has been lawfully earned or acquired by Muslims. It includes all such commodities that would be of use and value to others. Moreover, all people who fall within the category of “those in need” would be entitled to benefit from one form or the other of Islamic charity, irrespective of whether they be good natured or not and whether they are Muslims or non-Muslims. The motivation for engaging in charity is the attainment of God’s pleasure and for one’s own spiritual development. It is necessary to emphasize that Islamic charity is not restricted to remedy grievances of the poor and downtrodden, but it is closely associated with fostering justice in society. In other words, besides, for example, donating towards disaster relief, Islamic charity is upheld by Muslims in recognition of the fact that all humans are entitled to attain a fairly comfortable life.

3.5 ISLAMIC RULES/ETHICS OF GIVING

- Intention - the giver should intend to give this charity from his heart and this charity is offered purely for the sake of Allah
- The giver should give from that which he/she possesses
- Charity that is given must be from *ḥalāl* (lawful) means of income. For instance, charity given from wealth accrued from interest or selling of unlawful commodities such as alcohol, and tobacco, are not considered as valid charity
- The giver should not hurt or dishonour the recipient of charity in any manner
- The first priority of giving should be to one’s immediate family, extended family, relatives and destitutes close to the giver in the neighbourhood
- Charity should be useful to the recipients. Thus, giving expired commodities, for instance, would not be regarded as valid charity
- The giver should be a legally competent person. In other words, any charity that is given by an insane, minor and/or a person of weak intellect must be endorsed by their guardians

- Charity should not result in perpetuating any form of negativity, such as begging, dependence and laziness. Nor should charity be given to such persons who are known to abuse charity by indulging in gambling and the intake of harmful drugs or alcohol. Charity should be given to enrich the poverty stricken ones rather than to just save them from starvation

3.6 FORMS OF ISLAMIC CHARITY

There are two broad forms of charity in Islam. One is deemed obligatory and the other voluntary. *Zakāt* falls within the obligatory category and *Ṣadaqah* within the voluntary category.

3.6.1 Definition and Implication of *Zakāt*

Zakāt, is derived from the verb *zakā*, (which means "to thrive," "to be wholesome," "to be pure") and signifies purification. The *Noble Qur'ān* referring to the purification of wealth states: "*Of their wealth take alms to purify and sanctify them*" (*Al-Tawbah*, 9:103). Hence, *Zakāt* implies giving up a portion of one's wealth in charity which serves as purification of one's wealth so that the balance may be lawfully used by the alms giver. The *Noble Qur'ān* laid down the law of *Zakāt* which entails taking from those who have wealth and giving it away to those who do not have for the purpose of rotating wealth in order to redress social inequality. The *Noble Qur'ān* alludes to this in the following verse:

"What Allāh has bestowed on His Messenger (and takes away) from the people of the townships – belongs to Allāh, to His Messenger and to kindred and orphans, the needy and the wayfarer in order that it may not (merely) make a circuit between the wealthy among you" (Al-Ḥashr, 59:7)

In essence, the institution of *Zakāt* serves to raise concern for the poor which is meant to be translated into permanent and compulsory duty to alleviate the plight of the poor and the needy.

3.6.2 *Zakāt* as an Act of Worship

Zakāt is in spirit an act of worship and in its external form the discharging of a social service. It is, therefore, not a levy or a tax, but is rather an act of worship. That is why the *Noble Qur'ān* often mentions the observance of *Ṣalāh* alongside the giving of *Zakāt*:

"And be steadfast in your prayer and pay charity; whatever good you send forth for your future, you shall find it with Allāh, for Allāh is well aware of what you do" (Al-Baqarah, 2:110).

Moreover, the *Noble Qur'ān* emphasizes the importance of *Zakāt* as follows:

"By no means shall you attain righteousness, unless you give of that which you love" (Āl 'Imrān, 3:92).

In other words, God Almighty demands unselfishness on the part of Muslims to give out freely out of that which they value the most, which includes material possessions/wealth.

3.6.3 The Payment of *Zakāt*

Zakāt is obligatory on every sane adult Muslim who is *mālik al-niṣāb*, i.e., who possesses wealth equivalent to the monetary value of 20 *Dinār* of gold or 200 *Dirham* of silver, equivalent to 87.479 grams of gold or 613.35 grams of silver according to the South African National Zakaat Fund (SANZAF) calculations. In the case of Muslims below the age of puberty and those Muslims who are insane,

Zakāt is obligatory on their wealth and their guardians are entrusted to pay it on their behalf.

The law stipulates that once a year (after the completion of one lunar year) *Zakāt* must be calculated and 2.5% is to be deducted from a *mālik al-niṣāb*'s wealth (cash, savings, investments, gold and silver) and donated as *Zakāt*.

3.6.4 Recipients of *Zakāt*

According to the *Noble Qur'ān* (*Al-Tawbah*, 9:60), the lawful recipients of *Zakāt* must be Muslims who belong to either one or more of the eight categories:

- (1) The poor
- (2) The needy
- (3) Those whose hearts are to be reconciled
- (4) Securing the freedom of those who are captives
- (5) Those who are genuinely in debt
- (6) Muslim employees
- (7) Those who engage in the cause of Allāh ﷻ
- (8) The wayfarers

It may be appropriate at this juncture to elaborate upon the persons eligible for *Zakāt* in each of the eight abovementioned categories. Muslim scholars hold the view that while categories (1) and (2) refer specifically to Muslims who have financial constraints, they point out that *Zakāt* is given to the poor Muslims in order to relieve their distress, while *Zakāt* to the needy Muslims is for the purpose of providing them with the means to earn their livelihood (Abdalati, 1997:97). It is important to note that both the poor and the needy Muslims are meant to be financially empowered with *Zakāt* so that their status would eventually be changed

from receivers of *Zakāt* to givers of *Zakāt*. Thus the aim of *Zakāt* cannot be restricted to a type of feeding scheme, but, rather, it is expected to substantially improve the lot of people. Muslim scholars hold that category (3) refers to either the newcomers to Islam who are entitled to receive *Zakāt* in order to enable them to settle down and meet their unusual needs as Muslims (Abdalati, 1997: 97) and/or non-Muslims who show willingness to embrace Islam, but they are afraid of losing their financial status due to this. Thus *Zakāt* is given to these non-Muslims in order to allay their fears.

Category (4) refers to Muslim prisoners of war whose freedom may be obtained by payment of *Zakāt* in the form of ransom money (Abdalati, 1997: 97). Category (5) are such Muslims who borrow to meet their basic needs, and fail to settle their debts, then their debts will be paid off from *Zakāt*. According to *Shaykh* Al-Qaradāwī “those who have been stricken by sudden catastrophe and left empty-handed” are the most deserving in category (5) above. Al-Qaradāwī, 2002:2:95).

Persons belonging to category (6) are those who are employed to collect and administer the distribution of *Zakāt*. The institution of *Zakāt* needs to be comprehensively managed. It requires collection of *Zakāt*, keeping records of the accounts and other relevant documents, and distribution of *Zakāt*. Those who are employed to collect and administer the distribution of *Zakāt* must be Muslims who are qualified in the *Fiqh al-Zakāt* (the Jurisprudence of *Zakāt*), irrespective of whether they are wealthy or not. Muslim scholars are of the view that those who are employed to collect and manage the distribution of *Zakāt* must be paid to the value of what would be sufficient for them to satisfy their basic needs, such as food, housing, and means of transport. Non-Muslims who undertake jobs that are not directly involved in the handling of *Zakāt* may also be employed by a *Zakāt* institution.

Included in category (7) are those Muslims who are engaged in research and in the propagation of Islam. Moreover, some scholars hold the view that this category allows *Zakāt* funds to be used for the general welfare of the community - for the education of the people, for public works, and for any other pressing need of the Muslim community (al-Qaradawi, 2202:2:136-145; Sabiq, 1990:2:463-464). Category (8) specifically refers to Muslims who are stranded in a foreign land and need assistance, which may be in the form of clothing, food and purchase of air tickets to be repatriated to their home countries.

3.7 DEFINITION OF *ŞADAQAH*

The word *Şadaqah* is derived from the Arabic root verb *şadaqah* which means “to be truthful” and hence *Şadaqah* implies engaging in any righteous act in order to earn the *marḍāt* (pleasure) of Allāh ﷻ.

It is important to differentiate between *Zakāt* and *Şadaqah*. *Zakāt* is the obligatory annual almsgiving which is determined on the basis of the value of one’s wealth. *Şadaqah* on the other hand is superogatory charity, given by Muslims over and above their *Zakāt* contribution. Moreover, every Muslim irrespective of his/her financial status can in actual fact participate in *Şadaqah* in view of the fact that *Şadaqah* is not necessarily restricted to monetary contributions, but can also be given in kind as specified in the *Noble Qur’an*, for example, feeding the poor (69:34; 90:11-16; 107:1-3), extending any form of support to the orphans (17:34; 76:8; 89:17; 90:15; 93:9, 107:2) and widows, advising or counselling, and volunteering one’s services in the community.

Thus charity, on a generic level, plays a major role in Muslim society. One of the key purposes of the religion is grounded in a sense of community, which is fostered by charity. The *Noble Qur’an* reassures those who engage in voluntary charity would be amply rewarded:

“Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: On them shall be no fear, nor shall they grieve.” (Al-Baqarah, 2:277).

3.7.1 Some Rules Pertaining to *Ṣadaqah*

There are three basic rules involved for *Ṣadaqah* to be divinely rewarded. Firstly, it must be donated in the name of Allāh ﷻ alone. Secondly, all monies donated must be from a legitimate source. Money that has been stolen or earned unethically is rendered void by Allāh ﷻ. Thirdly, all excess wealth is seen being owned by Allāh ﷻ and Muslims hold the wealth as trustees. Therefore, it is left up to individual Muslims to determine as to how much they are willing to give back to Him in the form of charity (Al-Qaraḍāwī, 1985).

3.7.2 Some Mitigating Consequences of *Ṣadaqah*

According to the teachings of Islam, the giving of *Ṣadaqah* serves a number of functions. First and foremost is the expiation of sins. The believers are asked to give *Ṣadaqah* immediately following any divine transgression (Al-Ghazālī, 1:298). It also serves to compensate for any shortcoming in any past payment of *Zakāh*. Moreover, it also gives protection against falling victim to calamities. Furthermore, it wards off affliction in this world, and punishment on Day of Judgment (Al-Qaraḍāwī, 1985). It is therefore recommended to give *Ṣadaqah*, irrespective whether it is at night or during the day, in secret or in public in order to seek God Almighty's pleasure (Al-Baqarah, 2:274). Finally, it is generally believed that the constant giving of a little charity pleases God Almighty more than the occasional giving of much charity (www.Alrisola.org/articles).

3.7.3 The Labelling of Voluntary Charity in South Africa

In South Africa, the *nafil* (superogatory) *Ṣadaqah* (charity) is generally collected under the label of *Lillāh* which stands “for the pleasure of Allah”. Funds collected under this label can be utilized for any good cause. For example, the construction of a *masjid* (mosque); *madrasah* (Islamic theological institution); paying the salaries of the *Imām* (the one who leads the Muslims in the compulsory congregational prayer) and *Mu‘addhin* (the one who calls the Muslims to prayer); and to fulfil the needs of the poor and the destitute; and to assist in disaster relief.

3.7.4 Significance of *Lillāh* (unconditional optional charity)

The *Noble Qur’ān* in various passages urges Muslims to participate in the giving of unconditional optional charity. For example, it states:

“Those who spend their wealth in the cause of Allāh and do not follow their charity with reminders of their generosity or injure the feeling of the recipient shall get their reward from their Lord; they shall have nothing to fear or to regret.” (Al-Baqarah, 2:262)

And

“You can never attain righteousness unless you spend in the cause of Allāh that which you dearly cherish; and whatever you spend, surely it is known to Allāh.” (Āl ‘Imran, 3:92)

Prophet Muḥammad ﷺ also motivated his followers to give unconditional optional charity. In one of his traditions he says:

“Every Muslim has to give in charity.” The people asked, “O Allah’s Prophet! If someone has nothing to give, what will he do?” He said, “He should work with his hands and benefit himself and also give in charity (from what he earns).” The people further asked, “If he cannot find even that?” He replied, “He should help the needy who appeal for help.” Then the people asked, “If he cannot do that?” He replied, “Then he should

perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds” (Al- Bukhārī, 2:524).

Being an unrestricted form of charity, *Lillāh* is not confined to time, place or a fixed rate. *Lillāh* is open to the generosity of the giver and the need of the destitute. In the case of disaster relief, *Lillāh* is a readily available source of charity which is used to urgently respond to the needs of disaster victims both in South Africa and abroad.

It is important to reiterate that although the giver of charity is free to decide what to give as unconditional optional charity, when to give, how to give and to whom to give, rules and the ethics of giving such a charity must be observed at all cost. This is so because the giver anticipates reward from God Almighty.

3.8 SUMMARY

In this chapter, it was pointed out that engaging in disaster relief falls within the scope of “saving lives”, and is hence a noble and rewarding human endeavour. However, the question that arose was what type of charity could be utilized for disaster relief? Before tackling that question an overview of Islamic Charity was given. It was then pointed out that there were two types charity, namely, *Zakāt* and *Ṣadaqah*. While there are strict rules that regulate the giving of *Zakāt*, *Lillāh*, on the other hand, is the unconditional voluntary charity which, is generally collected for the purpose of assisting victims of disaster relief. But it is important to note that during emergency situations like disaster relief, the saving of lives takes priority, legitimizing utilization of *Zakāt*. In other words, when human life is threatened no efforts and no wealth are to be reserved. Rules that govern the institution of charity are relaxed on the ground of *ḍarūrah* (necessity) when the unlawful becomes lawful, optional becomes obligatory (Al- Qaradāwī, 2002, 2:95).

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 INTRODUCTION

The focus of this chapter is to report on the procedures and techniques employed in this study. The methodological approach used in this study is one of triangulation which uses a combination of qualitative and quantitative research designs in answering key assumptions made in a study. More specifically, this chapter informs about research methodological approaches used in the study, methods used in the construction of a conceptual framework, the formulation of research instruments to test out the basic assumptions of the study and its strengths and limitations. Moreover, the methods used in the analysis and interpretation of data are also discussed. Furthermore, the chapter also highlights methods used in the formulation of the case study, restrictions imposed on it and ways in which these were surmounted.

4.2 LITERATURE REVIEW

Considering that this study borders on the sociology of religion it necessitated an in-depth study of relevant religious texts separate from the conceptual framework. The key concepts relevant to this study are examined from two perspectives. The first finds its basis in the religious scriptures. Contemporary life provides the context for the second perspective. The latter perspective is examined empirically from studies originating in other disciplines (sociology of religion, social psychology and development studies) are widely consulted.

The conceptual framework on FBOs and humanitarian disaster aid organisations is restricted both locally and internationally due to a dire lack of literature on this field of study. As acknowledged in the initial chapter of this study, studies in the field of

FBOs and humanitarian disaster relief agencies is only beginning to emerge recently in scholarly circles.

This field of study is of interest to many social scientists and practitioners fielding the philanthropic, social giving and charitable sectors, but despite such interest, actual documentation by way of published accounts is restricted. At a local level, literature in this field of study is only beginning to emerge, with several extensive studies being undertaken only in the post-apartheid era. Although these studies are extensive, one cannot altogether affirm that these studies indeed take all factors and dynamics into consideration given the extensiveness of this sector and the interplay of complex historical and social dynamics. Despite such restrictions on the availability of relevant literature on the field of study, sources of information consulted are journals, dissertations, books and edited books, policy reports, conference papers, newspaper articles and internet articles. These sources of literature provided a basis for the testing of new assumptions and hypotheses through further research. More particularly, the literature review provided a comprehension of existing knowledge and insight into the field of study which helped in answering the key research questions in this study.

The existing body of literature also enabled the location of theoretical assumptions based on trends, patterns and emerging forms of thinking on the subject matter under research. Furthermore, the literature review helped present the means of constructing a link between the hypothesis and empirical research findings. An additional advantage is the range of functional information obtained in the absence of sufficient literature in the formulation of the research instruments for the study and the different stages of data interpretation, analysis and overall findings.

4.3 CASE STUDY

By definition a case study is an intensive study of the person(s) focusing on the developmental factors in relation to the particular context (environment). Case

studies are usually qualitative in nature and aim to provide an in-depth description of a small number of cases. It falls under ethnographic research and is used widely in the study of community groups and organisations (Mouton, 2001:149). Case studies are known to go deeper into the research subject exploring hidden factors that formulate valid, concrete and defensible ground of knowledge. It helps the researcher establish rapport between the actions of micro cases (individual people) and the macro level (large-scale social structures). In social research they are designed to answer the pending questions about how large social forces shape and function in particular settings. The findings derived from case studies raise questions about boundaries and defining characteristics. Such questions help in generating new ideas and theory (Walton, cited in Neuman, 1997:30).

Notwithstanding the many advantages that case studies bring to studies of this nature, they have inherent limitations. The most emphasised point in this regard is the lack of generalisation to the findings of case studies. As with any case study while one can accurately specify the causal processes within the case, generalising is more difficult (Stoeker, cited in Neuman, 1997:30). This is further compounded by the lack of unified standards of measurement, time, cost and effort while collecting and analyzing data.

Considering that this study was undertaken under pre-assumed assumptions to guide the empirical research, the advantage it has over other methods is that it has potential to inform theory especially considering the fact that this field of study is only developing. In keeping with the principles of case study data gathering techniques, the research intended using participant observation (Neuman, 1997:30) in the study of the Gift of Givers as the institution and charity as the primary unit of analysis. This case was chosen among other disaster relief organisations for many reasons. The most significant reason is the diversion of charity towards untraditional causes such as disaster relief activities both in South Africa and abroad and that is a pragmatic approach based on a pure sense of humane spirit:

The Gift of the Givers has over the years been widely recognized nationally and internationally for its philanthropic gestures and has been the recipient of several prestigious awards for its humanitarian work. (Khan, 2005:27).

The actual case study was, in the research phases of this study, challenged by several obstacles. Firstly, it was difficult to gain access to the organisation due to problems of protocol which led to substantial delays in operationalising field research. Secondly, actual in house documentations that were intended to be analysed, such as minutes of meetings, financial statements, donor data lists, volunteer listing and mission reports were not accessible to the public despite attempts to analyse these under conditions of anonymity. Similarly it was intended to use structured and semi-structured interviews with the organisations membership with a view to gaining qualitative insight into the organisation's operations. However, these did not materialise as the study progressed and the study was restricted to documentary analysis of the organisation. This entailed the study of Gift of the Givers' archives, brochures, information sheets and its website which contained substantial data on its activities.

Nonetheless, a more in-depth content analysis was made of thirteen volumes containing 3,500 press articles, news reports, radio and television interviews, mercy mission statements, annual reports, appeal letters, appreciation letters and statements of awards. For purposes of content analysis, 380 articles were selected and categorised into the following themes in electronic form in order to create a social map of the organisation:

- Country in which the organisation made disaster interventions and the year in which they occurred
- Nature of disaster serviced
- Number of human deaths

- Number of people affected by disaster
- Nature of losses sustained due to disaster
- Type of relief offered
- Value of relief in rand
- Obstacles encountered when providing relief
- Other partners networked in the relief operation

The analysis of data using electronic format helped to navigate between different themes which helped for the observation of certain trends and patterns within the case study. It helped to identify popular and connectivity to recurring events which necessitated an in-depth analysis to explain such trends.

4.4 SAMPLE STUDY OF DONORS AND VOLUNTEERS

The survey is the most widely used data gathering technique used in the social sciences and other related disciplines (Neuman, 1997:228). In this study two types of survey were undertaken. The first was undertaken through a structured questionnaire for donors followed by semi-structured questionnaire for volunteers. In both instances, an attempt was made to obtain a data base of all donors and volunteers with a view to drawing a random sample of respondents. However, these were restricted and as a consequence situational samples were accessed together with a snowball sampling technique. In both instances, the organisation offered to help process a few questionnaires for those calling at the offices both in the Gauteng Province and Durban, KwaZulu-Natal.

Regarding the structured questionnaire with donors, only 21% were completed with the assistance of the organisation at their offices in KwaZulu-Natal and another 15% in Gauteng. The remaining 64% were undertaken through telephonic interviews using the snowball technique. The researcher telephoned those that completed the questionnaires for contact details of others who they might know as

contributors to the organisation. Upon contact, an appointment was made predominantly in the Durban and surrounding areas to interview the respondents. The main problem encountered when using this approach was that the donors were sensitive and preferred to remain anonymous. Through this snowball technique a total of 60 respondents completed the questionnaire although well over 92 respondents were contacted. One of the reasons that may be cited for respondents not wanting to participate is anonymity. From a theological perspective, the reasons as to why the donors of Islamically oriented charities wished to remain anonymous is because charity is considered an act between the giver and the receiver.

Insofar as the volunteers are concerned, only 3% of the respondents were generated through the support of the organisation. The remaining were sought to participate through a snowball technique in which each respondent provided contact details of the other respondents until the desired sample was achieved. Respondents in this category of study originated predominantly from KwaZulu-Natal due to ease of access and its geographical location. In total, 60 respondents were secured to participate in this study

4.5 CONSTRUCTION OF THE DONOR STRUCTURED QUESTIONNAIRE

Following from the conceptual framework, the key variables that influence patterns of giving, motivation and its nature were identified. These variables were formulated into statements that could allow for the collection and analysis of data. Each variable was coded so that the data could be analysed using electronic software packages.

Questions were formulated in a way that responses will help answer questions in the following broad categories:

- Nature of giving
- Motivation for giving

- Donors' perception on giving to the organisation
- Types of giving
- Frequency of giving
- Types of disaster causes supported within the organisation
- Forms of giving

In addition, the questionnaire contained the demographic profile of donors through independent variables such as age, gender, age, geographical locality, occupation and annual income. In total, the questionnaire contained twenty questions. Responses were captured using the Statistical Package for Social Scientists (SPSS) for analytical purposes.

4.6 CONSTRUCTION OF VOLUNTEER SEMI-STRUCTURED QUESTIONNAIRE

This questionnaire was developed in a semi-structured form that sought to measure volunteer rationale and motivation for association with the organisation. It comprised a total of nineteen questions, commencing with a set of independent variables (age, gender, educational qualification, occupation, duration of association with the organisation, and status within the organisation) with a view to formulating a profile of volunteers. In addition it contained open-ended questions that sought to answer aspects of their involvement in the organisation based on the following broad categories:

- Volunteers' motivation for associating with the organisation
- Their perception of the organisation
- Their personal experiences with the organisation
- Their training and preparedness for disaster mercy missions
- The changes that the organisation needs to undergo in order to meet their personal needs

Responses were captured in a Statistical Package for Social Sciences (SPSS, 2006) for analytical purposes.

4.7 ANALYSIS AND INTERPRETATION OF DATA

The data for the case study was captured electronically and it covered fifteen years of the organisation existence since its inception. For each year the main events were captured on a format mentioned earlier. The analysis of the data took the format of looking out for trends and patterns in the organisation's operation in disaster hot spot areas and the type of activities engaged in. The analysis of this data was clustered into themes based on the frequency of reports observed and interpreted in the main findings chapter of this study.

For the donor study, data was analysed using descriptive statistics. Considering that the sampling design chosen for this study was subjected to many restrictions due to organisational protocols, probability sampling techniques would have been the ideal in order to strengthen the extent of generalisations of the findings had it been based on the principles of inferential statistics. Nonetheless, descriptive data analysis helps to formulate a picture of the phenomenon under study and it further helps to support the case study method in this study. Data for this section of the study is presented in tables, matrixes and graphs. Where possible, responses have been aggregated into averages using the arithmetic mean and interpreting the most popular scores.

Considering that the volunteer participation semi-structured questionnaire contained open ended questions, data is analysed using thematic clusters and interpreted in terms of the meaning these have for the research questions formulated in the study for this category of respondents. For the independent variables, data is presented in tables, matrixes and graph form using descriptive statistics. Once again the restrictions imposed on this study by the lack of access to a volunteer data base restricted the use of probability sampling techniques

followed by analysis using inferential statistics for the quantitative data generated from this form of measuring instrument. This would have allowed making generalisations with greater levels of confidence. Despite this, the value that descriptive statistics brings to the study for this category of respondents helps to strengthen the case study analysis further. It helps to affirm or reject what has been obtained from the content analysis of documents relating to the case study.

4.8 METHODOLOGICAL LIMITATIONS AND CHALLENGES

Some of the methodological limitations in this study are not due to the research design and techniques used to analyse and interpret data. One of the major sources of limitation that inhibited the use of stronger analytical tools such as inferential statistics is due to the limitations imposed on a sampling frame emerging from the case under study. Access to a data base for regular donors and volunteers which was promised at the commencement of this study did not materialise on the grounds that these were confidential and restricted information. Notwithstanding the limitation that this has imposed on the rigour with which this study would have been undertaken, the study nonetheless answers the key questions and assumptions about this case study. The very fact that vital data was not forthcoming is in fact a situation requiring deeper analysis about the organisational structure of the case.

It must be noted that lack of access to information in an organisation of this nature is not atypical. This must be viewed from the perspective of an organisational culture that pervades establishments of this nature which finds research into its deeper workings as an intrusion into its organisational hegemony and an invasion that may lead as a potential threat to its long term existence (Khan and Ebrahim, 2006). On the other hand, it may be argued that organisations such as these with such illuminating social, political and economic profile have little to risk as research of this nature can help to enhance and further their organisational credibility. Lastly, it may also be argued from the perspective, that organisations such as these,

although enjoying such high levels of credibility, only do so by way of what they put onto the public domain by way of sophisticated public relations paraphernalia which helps to construct a public image which continues to sustain its life cycle without any public scrutiny of its operations. Hence, it is taken for granted that it should escape the scrutiny of scientific research due to its elevated status in society. An assertion of this nature however, is problematic. Public institutions by virtue of their social nature should always be open to research, subject to independent evaluations and be informed via scientific findings on shaping and being reshaped to greater heights, and allow for the flow of new knowledge, skills and expertise.

Nonetheless, insofar as the profile of the organisation is concerned, access to vital documents such as minutes of meetings, financial statements and disaster mission reports were also not forthcoming. Hence, the case study has been constructed from extensive analysis of data appearing in the public domain through a rigorous process of content analysis. Given this situation, it may be asserted that data from this source, at face value could be considered both reliable and valid.

4.9 SUMMARY

This chapter provided insight into the methodological approaches and procedures used in answering the key questions and assumptions made in the study. It highlighted the extensiveness of the literature review undertaken for this study, the parameters and relevance of the literature review and the way in which it has informed the formulation of a conceptual framework for the empirical study. The chapter also highlighted the choice of the research design and how that has been utilized to generate empirical data for analysis and interpretation. Sampling frames and adaptation of these, given the peculiar challenges imposed by this study, were presented. Primary sources of data collection, the structured and semi-structured questionnaires administered to donors and volunteers respectively, its contents, administration and some of the challenges and limitations were discussed. The

procedure for the analysis and interpretation of data and the form in which the final data was to be presented and extent of generalisations possible were examined. Lastly, this chapter concluded by examining some of the key methodological limitations and challenges contained in this study due to uncontrollable and extraneous factors arising from the case study itself.

CHAPTER FIVE

ANALYSIS AND INTERPRETATION OF DATA

5.1 INTRODUCTION

This chapter is divided into three sections. The first section deals with the analysis of the case study followed by the analysis and interpretation of data emanating from the survey study. Thereafter data originating from the volunteer survey data is analysed and interpreted.

In the case study, an organisational profile of the Gift of the Givers is given and its operational methods as a faith-based humanitarian aid organisation is analyzed. Crucial milestones since the establishment of the organisation to its present form are undertaken using a socio-historical method of analysis based primarily on secondary sources of data. The section analyses the rationale for the establishment of the organisation, its motivation and objectives, its structure, organisational evolution, scope of disaster relief operations, its partnership with other disaster related stakeholders and associates and its achievements.

The second section focuses on the donor survey data. This section analyses the demographic profile of donors and examines the nature of sponsorship and donations made to the organisation, the extent and frequency of such giving, motivations for giving, the type of religiously mandatory and non-mandatory forms of giving and factors that help donors respond to disaster appeals.

The last section focuses on the volunteer survey data. This section analyses the demographic profile of volunteers, the duration of association with the organisation, motivation for such an association, type of volunteer activities engaged, participation in mercy missions of the organisation, positive and negative

experiences of volunteers when working on mercy missions, the preparedness of volunteers for disaster related activities and perceptions on their training needs.

5.2 PRESENTATION OF CASE STUDY

5.2.1 Historical Evolution of Gift of the Givers

Gift of the Givers was inspired by the motivation of Dr Imtiaz Ismail Sooliman born in Potchefstroom on 7th March 1962 in the North West Province of South Africa. He originates from a trading class Muslim family who owned businesses. Ethnically, as a Muslim of Indian origin, his early forbears are classified as Memons originating from parts of the Indian subcontinent where most of the early merchant class Muslims found their way to the Natal Colony in search of economic opportunities just after their indentured Indian counterparts arrived from the 1860s onward. Much of his early childhood education was achieved in his place of birth and he completed his high school education in 1984. Inspired by his family doctor, a Dr Ismail Haffijee, he studied medicine at Natal University and qualified as a medical doctor in 1984, serving his internship at the King Edward Hospital VIII in Durban. Thereafter, he was in private practice based in Pietermaritzburg until 1994.

As a medical doctor, Dr Sooliman was closely involved in the activities of the Islamic Medical Association (IMA) which was established in 1981. As a young doctor he had an opportunity to visit the Nacala Hospital in Northern Mozambique in 1990 which was ravaged by severe drought and gripped by civil war. He was touched by the human sufferings and indignity endured by human beings and the sight of two thirsty children digging half a metre into the ground to reach drinking water was an image that changed his focus from being a private medical practitioner to championing the cause of human sufferings. On his return home from neighbouring Mozambique, Dr Sooliman devoted much of his time into fund raising to assist the people of Mozambique ("Service", 1997; Zondi, 2004:15). According to the *Cape Argus*, (November 29/2004:15) he arranged for 30

boreholes to be sunk and raised R1m in cash in a relief campaign over just one week. This was the first major humanitarian project, according to Dr Sooliman, that he had undertaken in his life.

Dr Sooliman, while on a humanitarian mission to Bangladesh in 1991, made a stopover in Istanbul, Turkey, where he met with an eminent Muslim cleric and his followers in Istanbul. The cleric known as *Shaykh* Safar Effendi, a spiritual leader, is known to have made an impressionable impact on Dr Sooliman's understanding of the spirit of Islam and its common goals resulting in him making a second visit in 1992 merely to learn, seek advice and guidance from this spiritual master. On completion of his spiritual encounter with this master, Dr Sooliman decided to accept him as his spiritual leader and guide. Dr Sooliman was advised by his spiritual master that he should persevere in his noble relief work to serve humanity in the light of Islamic teachings that emphasise that humanitarian service has to be unconditional, non-political, impartial, non-sectarian, and to reach across race, religion, culture, class and geographical boundaries and to serve with compassion, kindness, mercy and to uphold the dignity of all human beings ("Giving",1995:11; Suder,1995:1; Al-shaahid,1996:27-29; Mzolo,1999:1).

With such profound advice and divine inspiration, Dr Sooliman was touched by his spiritual master who later advised him to form a humanitarian aid organisation called *Waqful Wāqifīn* translated in English as "Gift of the Givers". The spiritual leader further requested Dr Sooliman to start charitable activities of the newly founded organisation in his home country South Africa. The divine instruction was for Dr Sooliman to:

Go back and concentrate more on your black people. They really need help. Your aim must be purely humanitarian - without looking for any benefit. (*The Natal Witness*, August, 28, 1995:11).

This in essence was the origin of Gift of the Givers which was established on 6th August 1992, founded on divine inspiration and spiritual guidance based on the

principle of serving all of humanity. Having drawn inspiration from Islamic sources, Gift of the Givers relies heavily on the teachings inculcated by Islamic ethics on humanitarian aid activities and the compassion demanded by Islam for the common good of its adherents and all of humanity. The vision of the Gift of Givers focuses on the ultimate goal of assisting humanity only for the pleasure of Almighty God which is an intrinsic teaching of Islam. It finds its basis in the divine promise of this being attained when believers perfect their character by believing in the oneness of God and in performing righteous deeds in this worldly life.

Drawing on the philosophical and spiritual teachings of Islam, Gift of the Givers also emulated the teachings and practices of the Prophet Muḥammad ﷺ who is known to have informed his followers that the “*best among people are those who benefit mankind*” (Albani,1999). This saying has been adopted as the motto of the Gift of the Givers as it is known to command great compassion and at the same time it demands people with a very high level of commitment to serve humanity.

Insofar as the founder of Gift of the Givers is concerned, the founder’s spiritual make up has had an indelible impact on how this organisation has evolved over time. Dr Sooliman is known to have professed that:

Life is only truly beneficial if you help others. Helping people is extremely fulfilling to me, and the primary aim of my foundation is to do just that (Moodley, 2005:14).

This statement actually speaks for itself as it suggests that Gift of the Givers serves all of humanity which is the driving force behind the organisation although it has been inspired by deep Islamic principles, ethos and teachings. In essence, Islam and its teachings go beyond any narrow ethnic, class, religious and language barriers as the fundamental message contained therein is for all of humanity and not for Muslims only.

If one considers the following verse, which Gift of the Givers flags in its fundraising paraphernalia and on its official website, then it further confirms that Gift of the Givers is founded on principles beyond those normally interpreted within narrow theological circles which provide exclusive understanding to benefit Muslims only (www.giftofthegivers.org).

"O Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Almighty is (he who is) the most righteous of you." (Qur'ān, 49:13)

The above Qur'anic verse provides ample meaning on the principles guiding the humanitarian activities of Gift of the Givers. It seeks to unite all human beings even in times of adversity such as disasters, accommodate religious diversity as a fact of life and is characterized by the principles of righteousness.

5.2.2 Organisational Structure of Gift of the Givers

The Gift of the Givers, given the scale of humanitarian aid activities undertaken, can only achieve these on the basis of a large human resources network within an organisational structure which is discussed in much detail below. Nonetheless at the helm of the organisation is the founder who appears to be a hand-on-person publicised widely for the work he is undertaking. Often, newspaper reports identify him more than the organisation as the centre of humanitarian activities and not much is mentioned on how the organisation operates or the contributions made by other members of the organisation. It would appear from the media image created on the founder that he is the only person who gets things done within the organisation. Excerpts such as these attest that:

- "Sooliman recounts condition in Lebanon" (*Public Eye*, August 24, 2006).
- "Imtiaz is the giver of the gifts" (*Maritzburg Sun*, October 14, 2005).

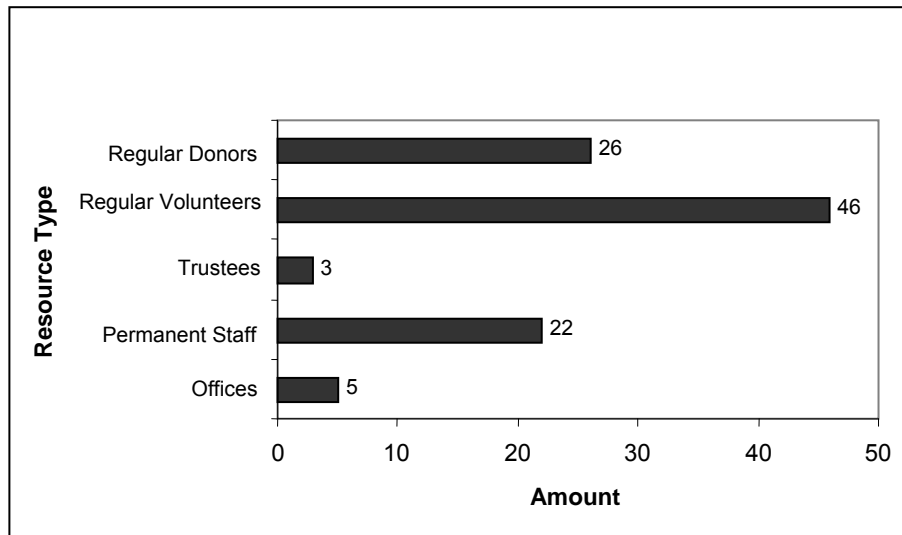
- "Dr Sooliman Sufi-mystic's gift to shattered" (*Cape Argus*, November 29, 2004).
- "One man humanitarian mission pays off " (*Sowetan*, December 3, 1999).
- "Service is second nature to Sooliman" (*The Star*, January 17, 1997)
- "Benefactors who are never forgotten" (*The Natal Witness*, October 31, 1995).
- "Bosnia crusader Sooliman shares top achievers award" (*Sunday Times*, September 17, 1995).
- "City man is a real achiever" (*Durban Bureau*, September 14, 1995).
- "Dr Imtiaz Suleman made the headlines with his aid project that took a mobile hospital to Bosnia" (*The Natal Witness*, August 28, 1995).
- "Doctor of mercy gives his life to the poor" (*Daily News*, February 8, 1995).

These articles are often followed by a photograph of the founder and seldom reflect the rest of his team members. Little, if any coverage is provided of other expert or magnanimous contributions made by other members of the founder's team. The founders' leadership of the organisation, may be described "ambassadorial like". This is evident in the many awards and acknowledgement letters which the organisation has received. One cannot help noticing that these awards revolve around the leadership of the founder more often than the organisation or the communities that makes phenomenal contributions to humanitarian causes. An analysis of awards suggest that more than the 86% of awards, acknowledgements and appreciation letters received from the highest political office in the world and South Africa, only the founder of the organisation is endorsed for his outstanding humanitarian contributions.

(<http://www.whoswhosa.co.za>)(<http://www.giftofthegivers.org>).

Figure 1 illustrates the organisational resources of Gift of the Givers in terms of the number of offices, permanent staff, trustees, regular volunteers and regular donors that ensures its current operations. (Communication with Ms Razia, Gift of the Givers, 14 October 2009)

Figure 1
Organisational Resource of the Gift of the Givers Foundation

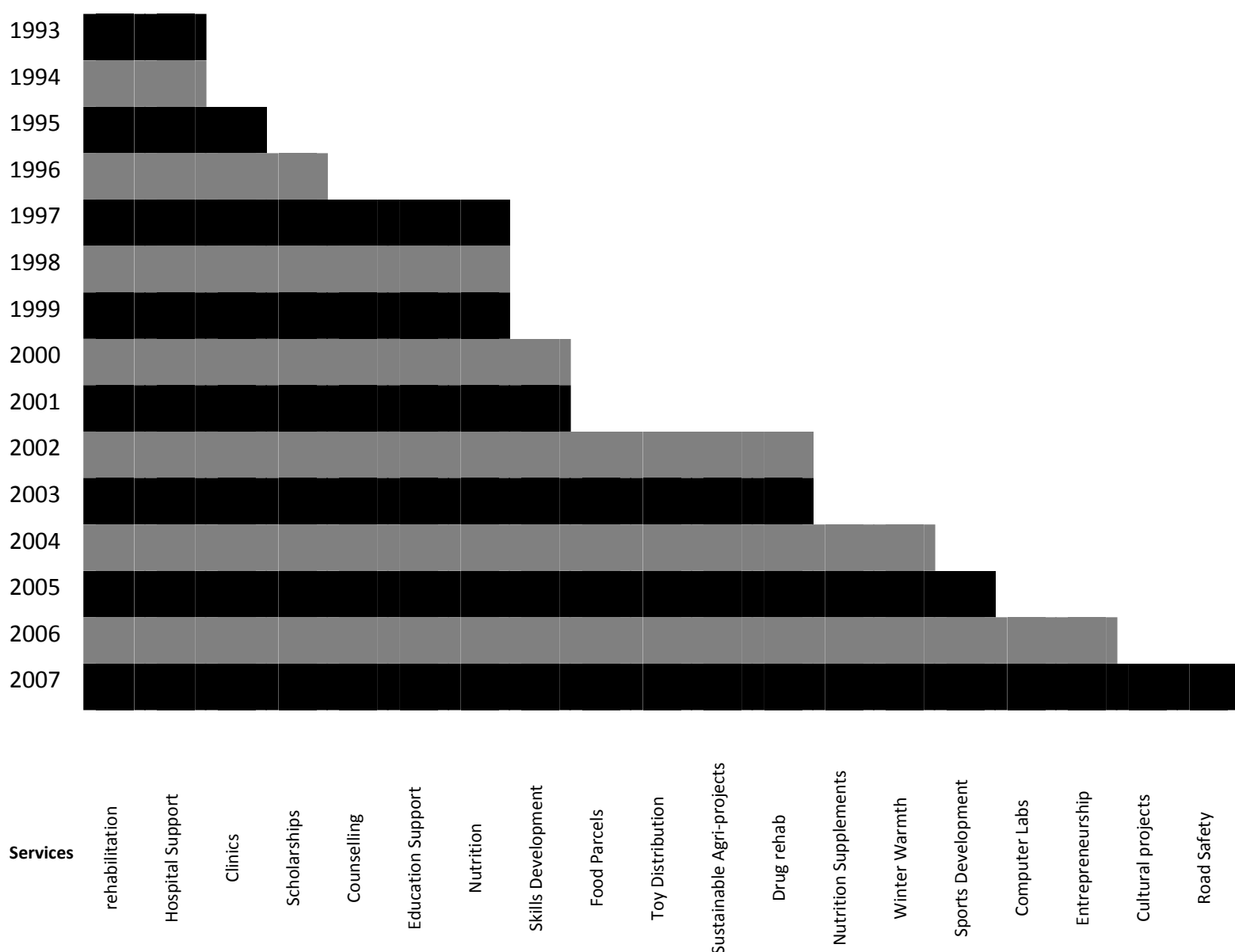


It can be noted from Figure 1 that for the five offices managed by the organisation, it is resourced with a set of core dedicated staff on the average of four persons for each of its administrative units. Considering the extent of the organisation's operational activities, the average number of full time staff appears negligible. Nonetheless, these administrative centres are supported by a dedicated team of regular volunteers who make up the human resource for the number of humanitarian aid projects implemented from its different administrative centres. Policy decisions are entrusted in the hands of three trustees. However, when compared to other Muslim faith-based organisations in the country, the number of trustees serving the foundation appears negligible. Gauging from its donor support base, the organisation has only twenty-five regular donors. This suggests that the organisation either receives support from a wide section of the population who are not repeat donors or receives ongoing funding from this restricted population of donors.

5.2.3 Nature and Extent of Humanitarian Aid Activities undertaken by Gift of the Givers

Gift of the Givers humanitarian aid activities can be classified into two broad categories comprising humanitarian aid projects and disaster relief operations. Since its inception, the extent of aid provided has grown both in depth and breadth. Over a fifteen-year period (1992-2007) the organisation's humanitarian aid profile embraced a diverse number of projects which is represented in Figure 2.

Figure 2
Growth in Humanitarian Aid Projects for the Period 1992 – 2007



It is noted from Figure 2 that the organisation has over the years engaged with nineteen humanitarian aid programmes. Of these projects, disaster response and rehabilitation tops the focus of the organisation followed by hospital support, primary health clinics, bursaries and scholarships, counselling services, education support and nutrition programmes. These programmes have been serviced for more than a decade with consistency. Newer programmes and projects focussing on winter warmth support, sports development, computer literacy, cultural activities and road safety is only beginning to take form.

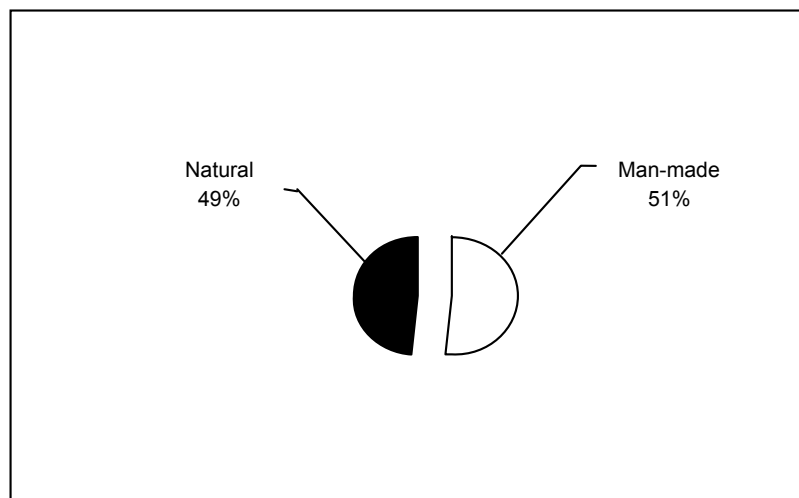
Table 1 provides a breakdown of distribution of resources expended in rand value on disasters only over the years. It is noted that the amounts expended for any given year varies and for some years amounts were not available. Of significance is the period between 2003–2005 in which the foundation expended exorbitantly large sums of cash resources on natural disasters only.

Table1
Distribution of Resources in Rand value Expended on Disasters only

Year	Rm
1993	6,000,000
1994	2,000,000
1995	Not available
1996	3,114,000
1997	Not available
1998	Not available
1999	270 000
2000	2,000,000
2001	4,800,000
2002	1,500,000
2003	68,000,000
2004	12,000,000
2005	20,000,000
2006	5,000,000

Insofar as disaster relief is concerned, the activities of the organisation have been widely directed to international causes. Over the years, the organisation has directed its resources to both man-made and natural disasters. Figure 3 provides a distribution of disasters both man-made and natural attended to by the organisation. It is noted that the engagement between man-made and natural disasters is almost equal, suggesting that the organisation directs its intervention almost evenly.

Figure 3
Distribution of Disaster Types Responded to by the Foundation



In terms of the area of focus, Figure 4 illustrates that the foundation expends more than fifty percent (51%) of its resources on locally related disasters as compared to 47% on disasters at an international level. This trend suggests that the foundation has a high visibility in humanitarian aid activities at a local level whilst at the same time maintaining an international focus. Over the years, the organisation has expended approximately R64m on local disasters and for the same period, approximately R58m at an international level.

Figure 4
Disaster Focus Areas

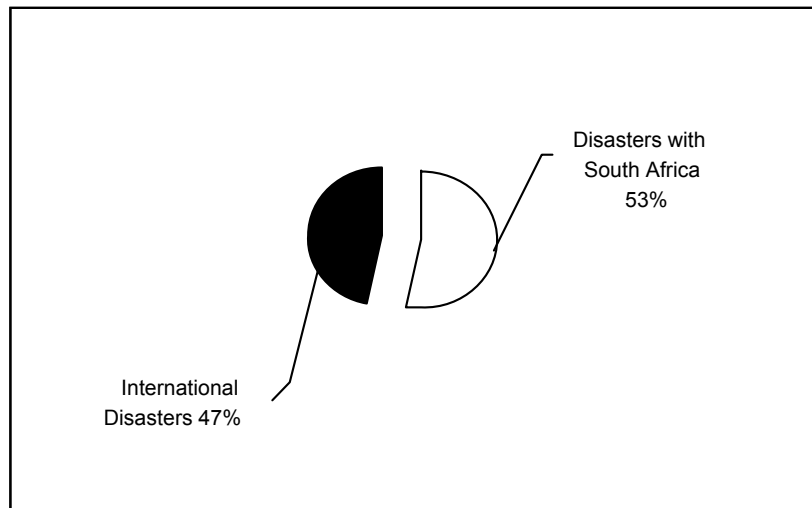
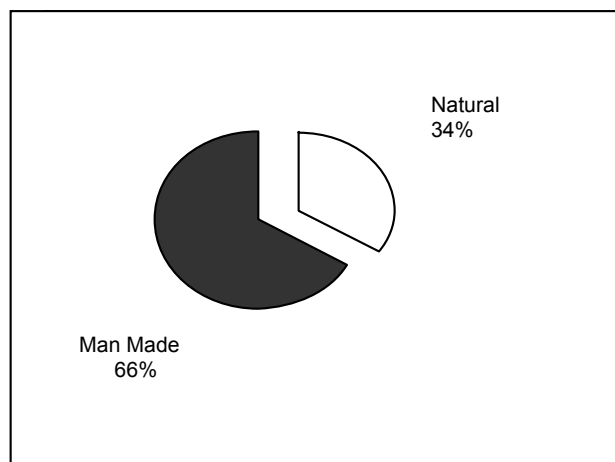


Figure 5 provides insight into the distribution of resources by disaster type. The foundation over the years has expended just more than a third (34%) of its resources on natural disasters and two thirds (66%) on human-made disasters. This suggests a greater emphasis by the foundation to support disasters that are related to human causes.

Figure 5
Distribution of Resources by Disaster Type



5.2.4 How does Gift of the Givers Differ from any other Muslim Humanitarian Aid Organisation?

It is difficult to distinguish between the characteristics of the Gift of the Givers and the rest of South African Muslim charitable and humanitarian aid organisations. This is more so as approximately 1 328 community, social welfare and humanitarian aid organisations are known to serve the community and beyond (Khan, 2006:1), and a common motivation for each one of them is striving for the common good and betterment of humanity as mandated by the divine Islamic teachings. Each one of these organisations has pre-defined objectives and within these they have over the years perfected their engagement in their respective fields of humanitarian aid work.

However, in the field of disaster and humanitarian aid, the Gift of the Givers stands out from similar organisations such as the Mustadafin Foundation, Africa Muslim Agency, Crescent of Hope, South African National Zakaat Fund, al-Imdad Foundation, Islamic Relief South Africa and the Islamic Medical Association. Each one of these organisations have over the years, in their own right, undertaken sterling humanitarian aid work which is exemplified by the nature and extent of local community support by way of resource mobilisation. Nonetheless, it is worth highlighting in this case study aspects which make the Gift of Givers an organisation of choice amongst, donors, patrons, and the state and other organs civil society. Parts of this section are constructed from the findings of the field research in which respondents have provided positive perceptions on the reasons as to why they sustain a close working relationship with the organisation.

In the volunteer study, two questions were designed to identify any common reason/theme that differentiated Gift of the Givers from other humanitarian aid organisations. An overwhelmingly 57 out of 60 respondents identified seven factors, which characterised Gift of the Givers and distinguished it from humanitarian aid organisations. These are:

- Excellent management of the organisation
- Promoting the most deserving projects
- Excellent leadership of Dr. Imtiaz Sooliman
- Adherence to strong ethical principles
- The quick turnaround times in responding to disasters
- Its appreciation of the role of well-wishers/ volunteers
- The professionalism with which it presents itself

Whilst it may be argued that the aforementioned characteristics may pervade other similar organisations undertaking humanitarian aid activity, what is different in this instance is that these volunteers have a close association with the Gift of the Givers and hence have an informed opinion of its strengths.

5.2.5 Partnership and Collaboration with Other Stakeholders

Considering that the Gift of the Givers is a relatively new organisation, it has over a short period of time established partnerships and collaborative relationships with different stakeholders in its effort to provide humanitarian aid. Some of the success of Gift of the Givers can be traced back to these strong partnerships that it has established. These partnerships play major roles in surmounting obstacles to the provision of aid. These partnerships are discussed briefly hereunder.

5.2.5.1 South African Government

The collaboration between the Gift of the Givers and the South African government is quite evident, particularly in the civil service related departments, such as the Departments of Health, Education, and Local Councils. This is beside the departments that offer diplomatic and logistic support such as Department of Foreign Affairs and Rescue Services.

These collaborations are evident on many occasions where South African officials have commended the activities of the Gift of the Givers. This moral and material support appears in the form of press-releases, credential letters, entertainments, and awards.

In the year 2003, the government granted the foundation R60m:

The only organisation in the history of South Africa to receive sixty million rand from government to roll out 204 000 emergency food parcels in KwaZulu-Natal and Eastern Cape.

(<http://www.giftofthegivers.org>)

The support of the South African government is explicitly acknowledged by Gift of the Givers in the statement:

Several of our projects have been carried out in partnership with the South African Government with whom we have an excellent working relationship. We have been the guests of several governments in the course of fulfilling our humanitarian responsibility.

(<http://www.giftofthegivers.org>)

5.2.5.2 Tertiary Institutions in South Africa

Gift of the Givers has two main goals: alleviating poverty and undertaking humanitarian aid work in disaster afflicted areas. In its attempts to achieve the goal of fighting poverty within under-privileged communities in Africa, the Gift of the Givers formed a partnership with University of Kwa-Zulu Natal (Faculty of Agriculture).

It chose to do that because of its belief that the Pietermaritzburg-based Faculty of Agriculture has an excellent research facility. The foundation awarded the faculty an initial contribution of R1.3m for scholarship and bursaries. The benefit that it anticipates from this investment is that the graduates of this programme will

develop expert knowledge in the science of agriculture which will ultimately benefit farmers on the continent. Naturally, if the farmers on the continent are successful, the continent will be self-sufficient.

Therefore, Dr. I. Sooliman is reported to have said:

...it's therefore appropriate that a sizeable contribution be made to the University of Kwa-Zulu Natal's Science and Agriculture Faculty in Pietermaritzburg, which has an excellent research facility
(*Capital Pulse*, February 2006 ; "Gift support", 2006:1; Waka-Zamisa, 2005:25).

5.2.5.3 Media Institutions

The South African media plays a significant role in giving Gift of the Giver's humanitarian projects a high public profile. The media, whether it is broadcasting, press or electronic, provides good coverage to the efforts of Gift of the Givers at times when catastrophes make news headlines.

Complimentary writings about Gift of the Givers in the South African media can be counted in the hundreds since its establishment in 1992. KwaZulu-Natal newspapers take the lead. This is besides several broadcast news reports, interviews, statements, and campaign programmes, in leading broadcasting institutions.

The foundation has expressed its acknowledgment and gratitude to them on many occasions, stating:

There has been extensive cover over the years with prime time coverage in several mainstream and community media in South Africa
...Special words of gratitude to all media who have covered our various activities and have directly and indirectly increased support for

humanitarian activities the world over. Some of these media institutions went beyond the expectations for actual partnership with Gift of the Givers in campaign for its projects and contributing in kind. Stations like Voice of the Cape, Radio 786, East Coast Radio, Radio 702, The Voice and Lotus FM have even run campaigns at no cost. To all the editors in print, television, radio and electronic media, on behalf of the affected men, women and children of the world we say "thank you" (<http://www.giftofthegivers.org>).

In the case of East Coast Radio, the partnership with Gift of the Givers is official. The following statement attests to this:

Gift of the Givers is the official partner to East Coast Radio Winter Warmth campaign for a second successive year. (<http://www.giftofthegivers.org>).

Hereunder are some South African media institutions that contribute positively to the efforts of Gift of the Givers:

- Vuyo Mbuli's Newsmaker on SABC 2
- Agenda on SABC 3
- Carte Blanche on M Net
- South Africa's Heroes with Tim Modise on Radio 702
- *Natal Witness*
- *Daily News*
- *Star*
- *Public Eye*
- SAfm
- Lotus FM
- The cover story of *Reader's Digest*

It appears the partnership with most of these media institutions is an informal one, motivated by the love of common good to the human race.

The foundation also enjoys the privilege of appearing in the international media. Some of the different international channels that cover its humanitarian aid services are:

- CNN
- BBC World TV
- ITN
- Channel 4
- Iranian TV
- TV Malawi
- Bosnian TV
- *Times of London*
- *Times of India*
- *India Today*
- *Turkish Daily News*
- *The Nation (Malawi)*
- *Al Ayyam* (Sudan)
- *Ash Sharq* (UAE)
- Voice of America
- Radio Radicale (Italy)
- BBC World Radio
- Channel Africa

5.2.5.4 Donors

Gift of the Givers portrays itself as a proudly South African non-governmental humanitarian disaster relief organisation with an Islamic ethos. The foundation has also declared its indiscriminate policy in providing service to all of humanity. It embraces all racial, religious, cultural, class and geographical boundaries. Public acknowledgment of this can be found in the fact that both the Muslim and non-Muslim communities in South Africa consider the Gift of the Givers as one of the reliable institutions to which to make their charitable contributions.

A Pietermaritzburg citizen Bee, B. stated in *The Witness*, (26 January, 2005)

I was very glad to read that the Gift of the Givers Foundation had given some Christmas food parcels to the more unfortunate exiled Zimbabweans since this proves that what was becoming a fixed idea - that the charity was only for Muslims is quite wrong...I sent my contribution because the Gift of the Givers was so quick to send help.

Donations come from various sources such as companies, private businesses, and individuals. Most of the donors prefer to remain anonymous. They just deposit their contribution whenever the need arises. However, Gift of the Givers also has visible donors which it considers as close partners especially during times of emergency. For example, when a storm destroyed the settlement at Impendhle near Pietermaritzburg in December 1994, Dr. I Sooliman stated:

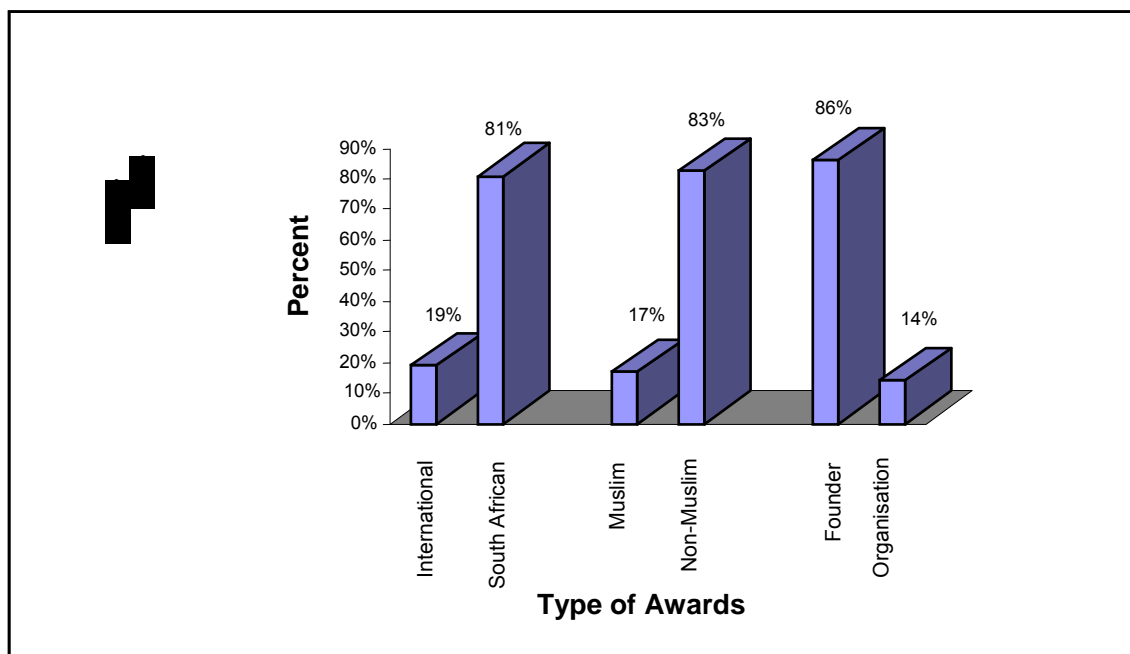
We heard the reports on television news and immediately started fetching wholesalers from their homes to open up their shops and donate food items (Muslims Aid, 1994).

5.2.6 Awards

Since its establishment, Gift of the Givers prides itself in having been the recipient of several local and international awards and from Muslim and Non-Muslim

communities. In addition, the organisation and the founder take pride in being recognised for its sterling humanitarian aid work in times of disasters. It is noted from Figure 6 that the majority of awards received by the organisation is within the boundaries of the country (81%) as compared to only 19% at an international level. This suggests that the Gift of the Givers is widely acknowledged by South Africans. Interestingly, despite the organisation having an Islamic ethos, 83% of the awards received originated from Non-Muslims. Instead, only 17% have originated from the Muslim community. Earlier it was mentioned that the organisation derives its credibility from the leadership of the founder and this is attested to from the number of personal recognition he has received for his humanitarian aid activities. Of the awards presented, 86% was awarded to the founder as compared to 14% to the organisation.

Figure 6
Types and Nature of Awards Received

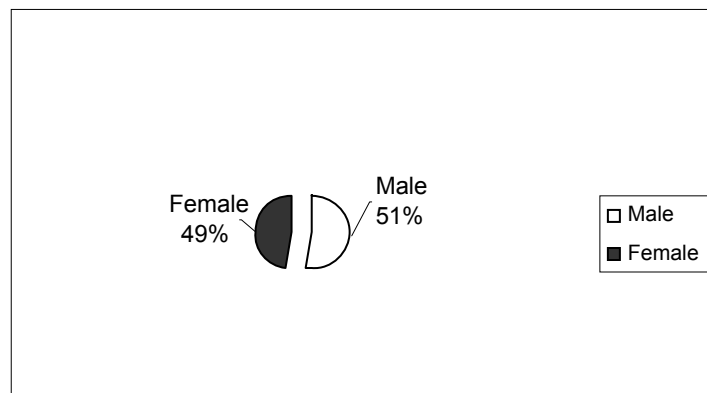


5.3 PRESENTATION OF FINDINGS FROM THE DONOR STUDY

5.3.1 Gender Distribution of Respondents

From Figure 7 it is noted that the number of respondents participating in the donor survey are almost equal in terms of gender. This suggests that the study reflects a fair distribution of donor perception on the case under study.

Figure 7
Gender Distribution of Respondents

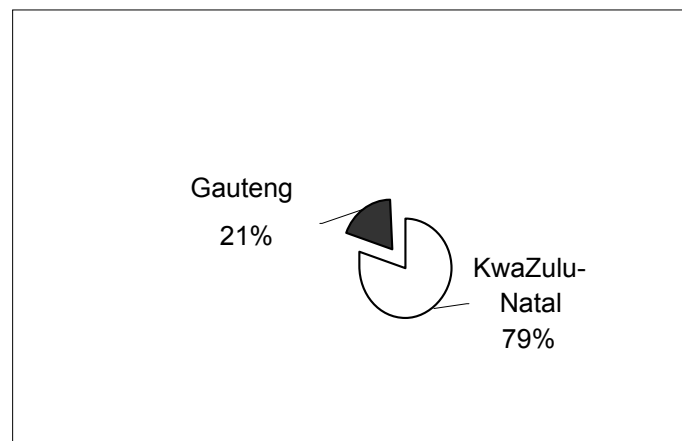


In addition, the gender distribution of the sample suggests that women constitute a significant proportion of donors to the Gift of the Givers. As far as gender dimension in giving is concerned, Khan (2005: 7, 27, 33) in his study, has argued that South African Muslim women pursue social, economic and educational advancement with lesser patriarchal influence which count as additional source of social capital within the Muslim community. Hence, education, occupation and income factors are likely to influence the extent to which Muslim females support charitable causes. For instance, the more educated Muslim females are, the greater is the likelihood of them being economically active and hence fulfilling their religious obligation of mandatory forms of charity.

5.3.2 Geographical Distribution of Respondents

The geographical distribution of respondents participating in the donor survey is depicted in Figure 8. It will be noted that the majority of the respondents (79%) in the study originate from the province of KwaZulu-Natal. This is largely attributed to the sampling design that followed a snowball framework given the complexities presented in the study in respect of accessing respondents for this study which was dealt with in the methodological chapter.

Figure 8
Distribution of Respondents by Province

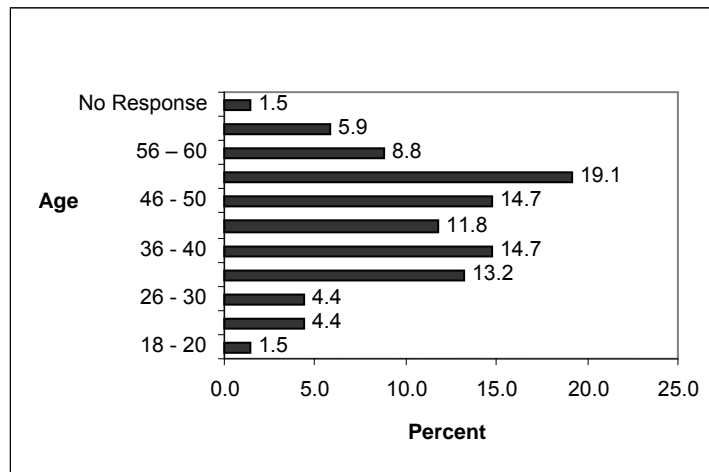


However, considering the profile of the Gift of the Givers, had a donor list been used for a sampling frame, it would not be surprising if it revealed that the donor population was distributed throughout the Muslim population in the country.

5.3.3 Age Distribution of Respondents

The age distribution of respondents in Figure 9 takes almost a normal distribution form with the exception of those respondents represented between the age categories 51-55 years who appear to be over represented by 19,1% of the sample population.

Figure 9
Age Distribution of Respondents

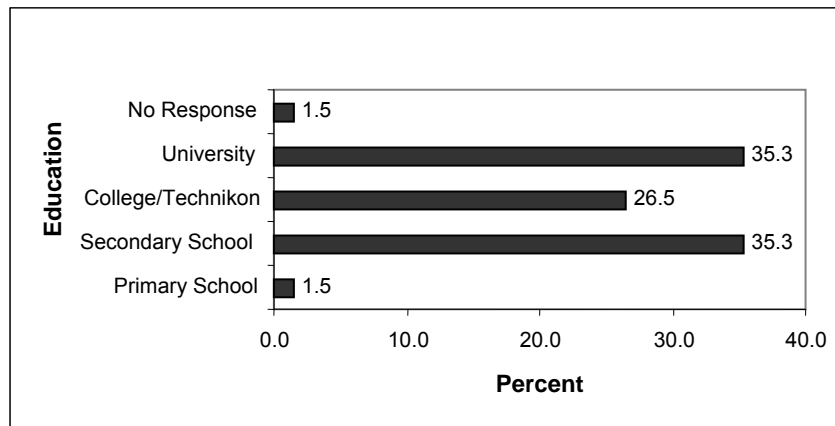


From the age distribution of respondents, it may be asserted that the Gift of the Givers is widely supported by donors of all age categories. However, it would appear from Figure 9 that the majority of the donors are clustered between the ages of 31–55 years which cumulatively makes up 73.5% of the total sample population. This finding suggests that younger and older donors are less likely to be potential contributors to humanitarian aid causes since the economic productive capacity on these two ends of the age spectrum tends to be weaker. This finding is consistent with that of Everatt and Solanki (2005:36) who observed that giving does not increase with age; rather it declines as age increases.

5.3.4 Distribution of Educational Status of Respondents

Figure 10 illustrates the educational status of respondents. It is noted from the Figure that a significant percentage of respondents (61.8%), cumulatively have University and College Technikon levels of education. The finding suggests that the donor base of the Gift of the Givers is well supported by a well educated sector of the South African Muslim population.

Figure 10
Educational status of Respondents

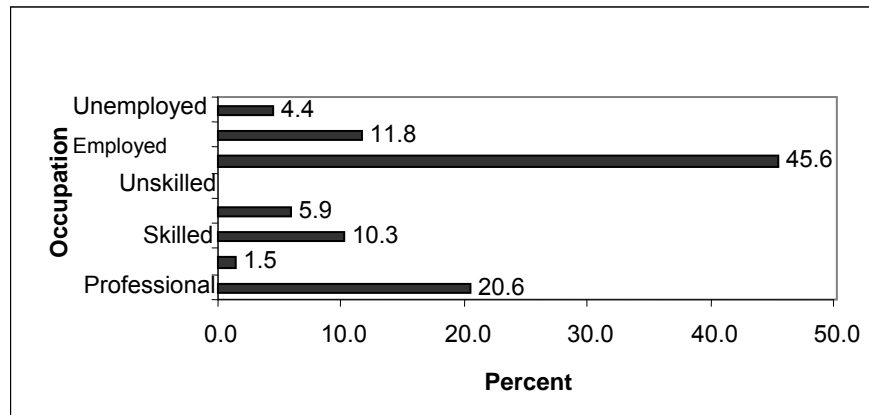


This also means that the higher the levels of education amongst the donor population, the more likely for them to earn better, hence making donations to humanitarian aid causes such as those pursued by the Gift of the Givers. Interestingly, those with primary level education, comprising only 1.5% of the study population identifies with the Gift of the Givers.

5.3.5 Distribution of Occupational Status of Respondents

The occupational status of respondents depicted in Figure 11 provides interesting insight into respondents' donor profile. It would appear that a very significant amount of resources flow from respondents who are self-employed (45.6%) and those that are in professional (20.6%) occupational categories.

Figure 11
Occupational Status of Respondents

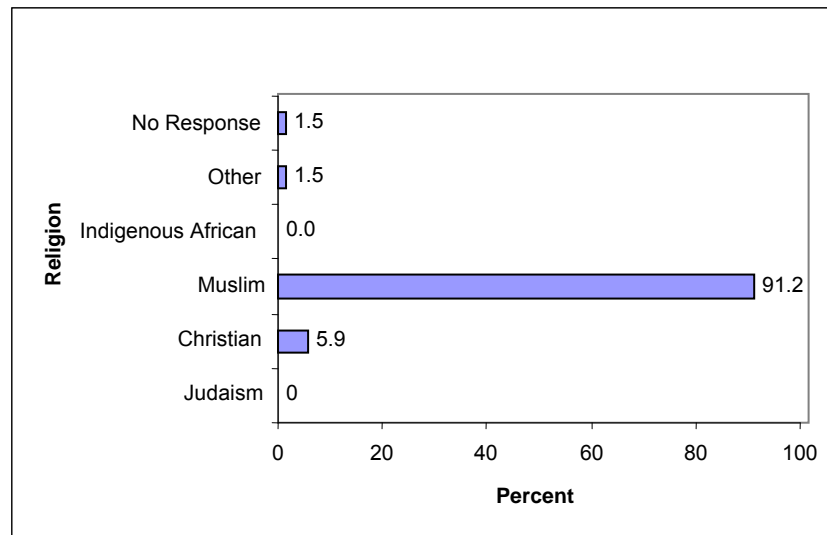


When these two categories are combined, it constitutes (66.2%) two thirds of the study population suggesting that a significant number of the Gift of the Givers' patrons are professionals of high economic standing and the business class. Even more interesting is that people of all occupational status except for the unskilled are patrons of the organisation. Even the unemployed make a contribution in times of disasters.

5.3.6 Distribution of Religious Affiliation of Respondents

The fact that 91.2% of the respondents are of the Islamic faith as depicted in Figure 12 is not atypical for this study. This is due to the fact that the Gift of the Givers uses a strong religious ethos and is guided by humanitarian principles enshrined in Islamic teaching and practice.

Figure 12
Distribution of Religious Affiliation of Respondents

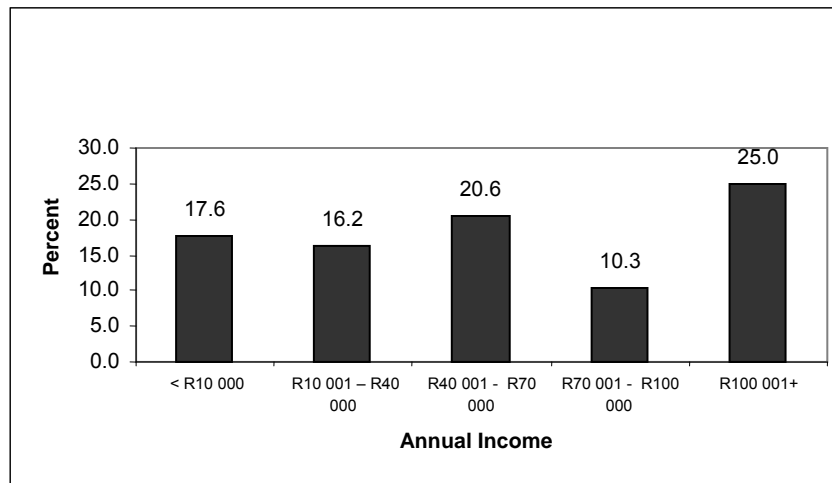


However, a significantly small percentage (5.9%) of respondents belonged to the Christian faith which suggests that the organisation receive support on disaster related activities outside the immediate Muslim community. Significant 91.2% are religious affiliation givers. This is confirmed in the literature findings which suggest that commitment to religious principles is one of the primary motivating factors for the vast majority of people who support FBOs. Commitments to these principles translate into high levels of generosity to other causes as well (Kniss and Campbell, 1997:97; Toppe and Kirsch, 2003:1; Everatt and Solanki, 2005:18–23; Adam and Maharaj, 2008:82).

5.3.7 Annual Income Distribution of Respondents

From Figure 13 which highlights the annual income distribution of respondents it will be noted that only 25% of the donors had income above R100 000 per annum. This finding suggests that a significant (75%) number of donors that provide support to disaster related causes earn incomes which are either middle or low on the distribution.

Figure 13
Annual Income Distribution of respondents



Cumulatively, a third of the respondents (33.8%) earned incomes less than R40 000 per annum and within this income distribution, 17.6% earned incomes less than R10 000 per annum. This finding suggests that in times of disasters humanitarian aid organisations are supported by people of all income brackets, but more specifically by the middle and low income earners.

5.3.8 Respondents' Support for International Disasters by Type

Table 2 provides a distribution of the responses from respondents on the type of international disaster they support. It will be noted that more than half (54%) of the respondents supported all major forms of disasters (drought, floods, earthquake, famine and those emanating from political action).

Table 2
Type of International Disaster Supported by Respondents

Disaster Type	% Response
Drought	4
Floods	9
Earthquake	7
Famine	7
Human suffering arising from political action	13
All of the above	54
No Response	6
Total	100

However, what is interesting on the specific type of disasters listed in Table 1 is the significantly high response rate (13%) in support of disasters emanating from political action. The support for human suffering emanating from political oppression reflects the political awareness shared amongst donors and their sense of consciousness that their religiously ordained charities can be directed in fighting or defending human rights and civil liberties of citizens.

5.3.9 Respondents' Ways in Supporting Humanitarian Aid Causes

Respondents tend to support humanitarian aid causes through a variety of methods which is illustrated in Table 3. It will be noted that two thirds of the respondents (66%) give directly in times of disasters whilst more than half (53%) direct their giving through places of worship. Others give through community based organisations, neighbourhood networks, schools and fundraisers. However, what is interesting is that none of the respondents give through theological organisations.

Table 3
Ways in which Respondents Support Humanitarian Aid Causes

Forms of Giving to Humanitarian Aid Causes	% Response
Give directly to the Gift of the Givers	66
Give through places of worship	53
Give through community based organisations	38
Give through neighbourhood networks	38
Give through schools	38
Give through fundraisers	35
Give through theological organisations	0

5.3.10 Respondents' Motivation for Supporting a Humanitarian Aid Cause

From Table 4, it will be noted that respondents provided a wide range of responses in respect of their motivation for supporting a humanitarian aid cause. What is interesting is that a significant 46% of responses suggest that the respondent's primary motivation for supporting a particular humanitarian aid cause is purely for the love of God.

Table 4
Respondents' Primary Motivation for Supporting a Particular Humanitarian Cause

Motivation for Support	%
Strong personal identification with the goals of the organisation/agency	24
The organisation has a credible record in disaster relief	24
Historical and/or traditional association with the organisation's activities	4
The organisation has links within my locality	6
The important status, competence and reputation that the organisation has established over the years in championing international disaster relief programmes	21
No particular reason – Purely for the love of God	46
Purely for humanitarian reasons	29

This finding is not atypical due to the respondents' strong identification with the objectives of the FBO. However, what is intriguing is that only 46% of the respondents drew satisfaction by giving in the way of God considering that the act of giving for Muslims is a central article of faith. On the other hand just less than a third (29%) of the respondents gave purely for humanitarian reasons. It will be noted that the responses were almost similar on competence of the organisation, identification with the goals of the organisation and its credibility. On other factors such as historical links with the organisation and links within the community, the responses were insignificantly low with response rates of 4 and 6% respectively.

5.3.11 Form and Frequency of Humanitarian Aid Support Provided by Respondents

The form and frequency of support provided by respondents in times of disasters is presented in Table 5. It will be noted that the most frequent form of support provided by respondents is in cash (78%) followed by clothing and blankets (25%).

Table 5
Distribution of Form and Frequency of Support Provided by Respondents

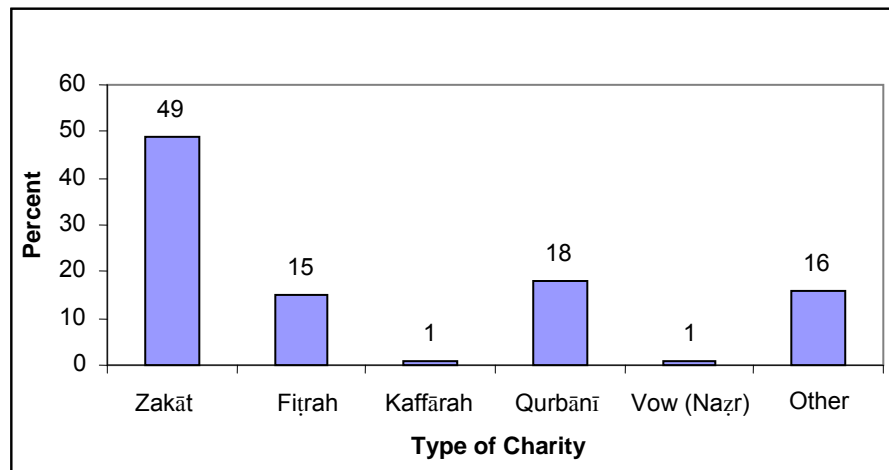
Form of Support	Frequency				
	Regularly	Immediately when a disaster occurs	When a call is made for a special disaster fundraising event	Whenever personal circumstances permit	Total Percent
Cash	12	12	16	38	78
Food Hampers	4	3	7	6	20
Feeding schemes	7	6	1	6	20
Clothing/blankets	6	9	3	7	25
Household goods	6	1	7	1	16
Medicine	0	1	10	1	13
Raw Material/Hardware	1	3	6	4	15
Books, school uniforms and stationery	6	0	3	7	16
Professional Service	1	0	1	10	13
Technical Expertise	1	0	1	10	13
Voluntary service requiring no specific skills	1	0	1	9	12

Insofar as the other forms of support are concerned, these are distributed fairly evenly across respondents suggesting that a wide range of resources are provided at all times. These resources take the form of food hampers, clothing, blankets, household goods, medicines, raw material and educational needs. Interestingly, while a fair distribution is observed for technical expertise, professional services and voluntary services during time of disasters, these are available only when the donor's personal circumstance permits.

5.3.12 Religiously Mandatory Forms of Charitable Contributions made by Respondents

It will be noted from Figure 14 that the most popular type of religiously mandatory forms of charitable contributions made by respondents is in the form of *Zakāt* (49%), followed by *Qurbānī* (18%) and then *Fiṭrah* (15%). A significant number (16%) of respondents contributed in the form of *Fiḍyah*, *Hadī*, and other mandatory forms of charity, but clustered into the category “other”.

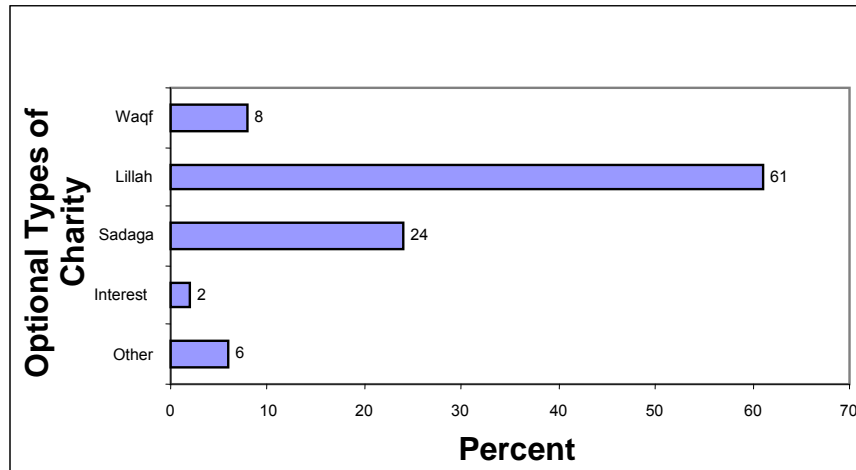
Figure 14
Types of Religiously Mandatory Charity made by Respondents



5.3.13 Religiously Optional Forms of Charitable Contributions made by Respondents

It will be noted from Figure 15 that the largest category of religiously optional forms of charitable contributions made by respondents is *Lillāh* (61%), followed by *Ṣadaqah* (24%) and *Waqf* (8%). Although interest is not a form of optional religious charity, 2% of the respondents in this distribution nonetheless have given this as charity. It can be also noted that 6% of the respondents give to other forms of optional charity such as *Īṣāl al-Thawāb* (conveying rewards to the deceased).

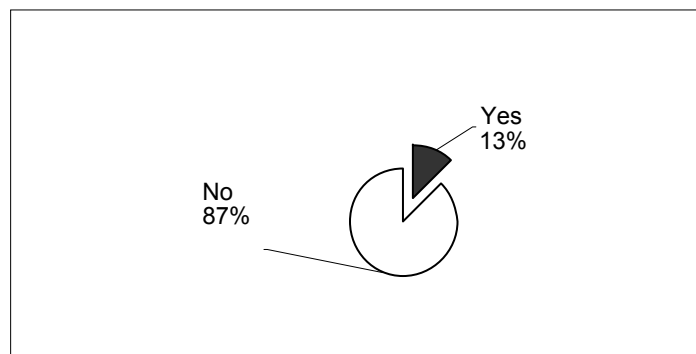
Figure 15
Religiously Optional Forms of Charities made by Respondents



5.3.14 Contributions to International Disasters Concerning Muslims

Figure 16 confirms that only a small percent (13%) of respondents confirm making contributions to international disasters concerning Muslims only. An overwhelmingly large (87%) number of respondents however, make contributions to disaster afflicted areas irrespective of the regions' religious orientation.

Figure 16
Confirmation of Contributions made to International Disasters Involving Muslims



5.3.15 Types of Charitable Causes Supported by Respondents

From Table 6 it will be noted that the types of causes that respondents support most widely are disaster relief conditions and feeding programmes. Plight of women, the homeless, meeting educational needs and plight of the aged and the disabled draw a fair amount of support from half of the respondents.

Table 6
Distribution of Respondents by the Type of Causes Supported

Types of Causes	Rank Order
Disaster relief operations	68
Hunger – feeding schemes	68
Plight of women and children	62
Homelessness	59
Education	57
Plight of the aged and disabled	50
Job creation projects	49
Infrastructure development (roads, electricity, hospitals)	47
Health and medical issues	47
Water and sanitation	46
Other	2

5.3.16 Forms in which Respondents make their Charitable Contributions

A third of the respondents (34%) in Table 7 reported that they make their charitable contributions through direct bank deposits whereas just less than a third (32%) make contributions when appeals are made for humanitarian aid projects through places of worship.

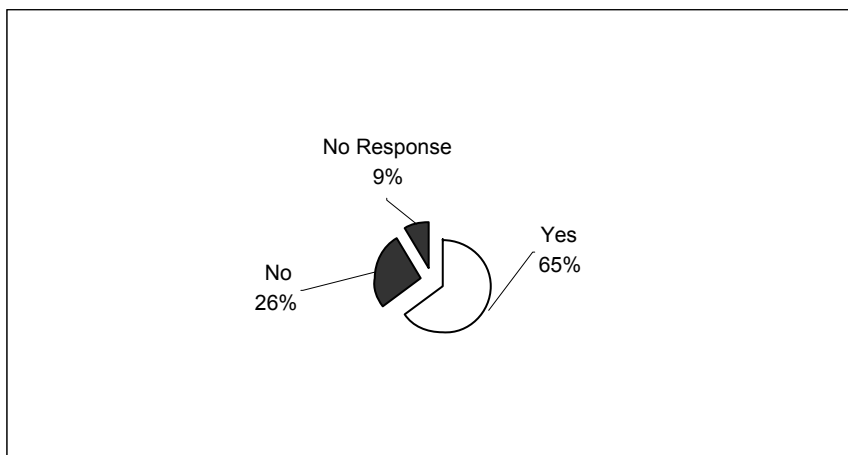
Table 7
Distribution of Respondents by Forms of Giving

Fundraising dinners	10
Pamphlet appeals	3
Internet appeals	2
SMS requests	21
Appeals through places of worship	32
Direct bank deposits	34
Fundraisers	6
Audiovisual and written media appeals	4

5.3.17 Response of Respondents to Support Disaster Relief Appeals

A total of 65% of the respondents as depicted in Figure 17 reported making an immediate contribution to Gift of the Givers once a disaster occurs. From this finding it may be concluded that the donor response to disaster situations are spontaneous to a significant extent based on humanitarian appeal.

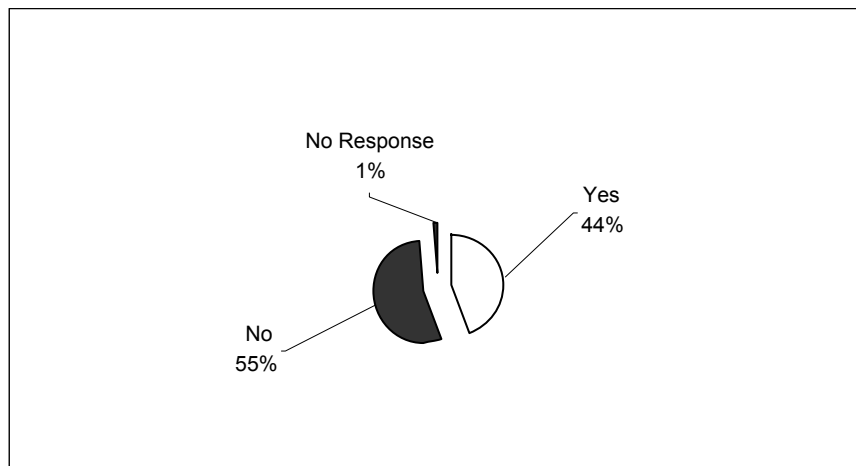
Figure 17
Immediacy of Response to Disaster Relief Appeals



5.3.18 Household Budgeting for Disaster Relief Situations

Insofar as respondents dedicating a portion of their household budgets for disaster relief situations a fair number of respondents (44%) confirmed such a practice (Figure 18). This finding suggests that donor households are to a certain extent conscientised about the occurrence of natural disasters and the immediacy of the situation hence making provision for it in the monthly household budgets. It must be noted that these household budgets may take the form of cash or kind items.

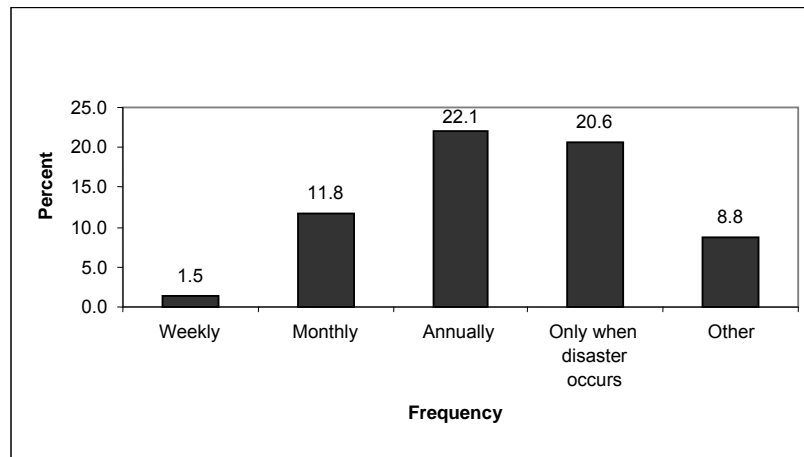
Figure 18
Provision in Household Budget for Disaster Relief



5.3.19 Frequency of Disaster Relief Budgeting

From Figure 19 it is noted that cumulatively 56% of the respondents reported budgeting for disaster relief situations on with varying degrees of frequency. More than a third of the respondents (35.4%) budget weekly, monthly and annually to support a disaster related event whereas only 20.6% of the respondents do only when a disaster occurs.

Figure 19
Frequency with which Respondents Budget for Disaster Relief

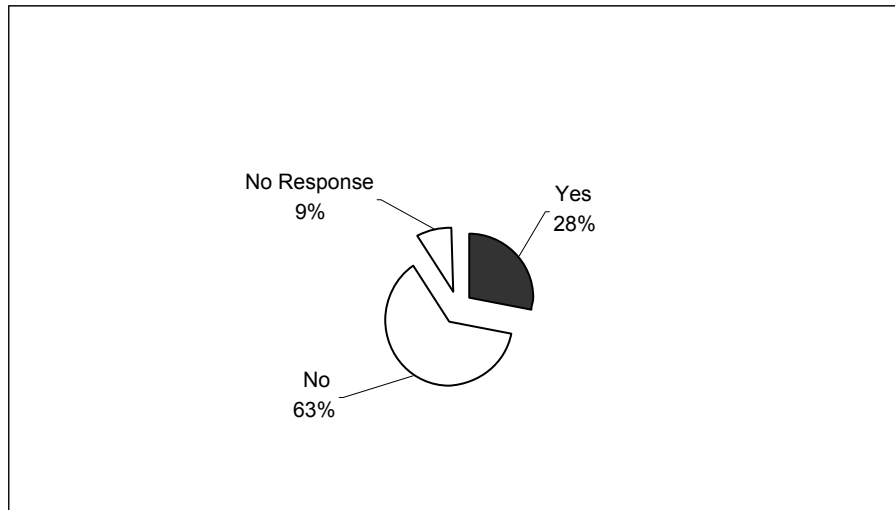


When one compares this finding to that of immediacy with which respondents respond to disaster related situations, it can be safely said that 56% of the respondents have already made such provision and hence can respond with spontaneity.

5.3.20 Acknowledgement of Receipts for Donations made by Respondents

Just about two thirds (63%) of the respondents confirmed that they do not seek any acknowledgement receipts from the Gift of Givers for the donations that they have made in times of disasters whilst 28% of the respondents did (Figure 20). Two possible reasons may be cited for the former responses. The first being that many donors give for the pleasure of their religion and for humanitarian aid causes for which they seek no acknowledgement. The second being the climate of disasters being characterised by a state of emergency demanding spontaneous response. Hence seeking acknowledgement receipts may be viewed as a bureaucratic nuisance when lives need to be saved.

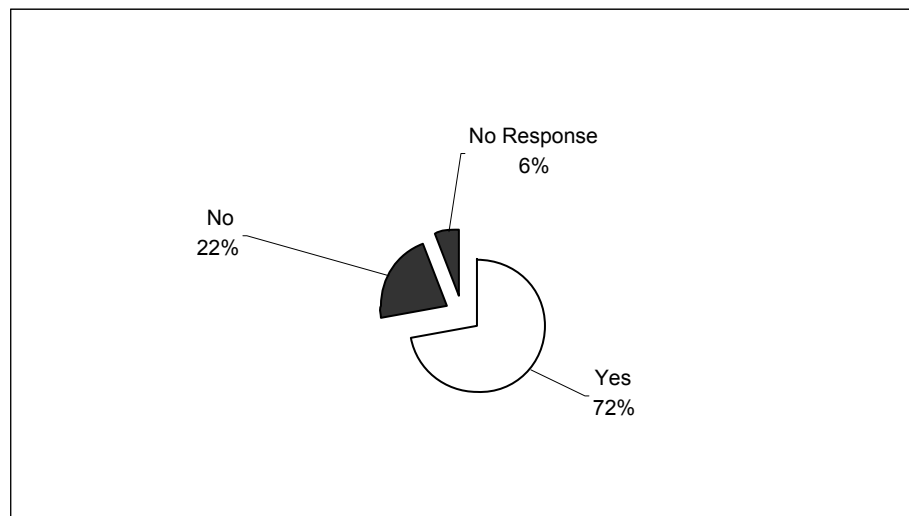
Figure 20
Request for Acknowledgement of Donations Made



5.3.21 Other Disaster Relief Organisations Supported by Respondents

The generosity of respondents in supporting other disaster relief organisations beyond the Gift of the Givers is illustrated in Figure 21. An overwhelming 72% of the respondents confirmed supporting other disaster relief organisations as well.

Figure 21
Respondents' Support of other Disaster Relief Organisations



5.3.22 Distribution of Forms of Contact that Respondents make with the Gift of the Givers

It will be noted from Table 8 that the most popular means through which respondents maintain contact with the activities of the Gift of the Givers is through the radio (44%) followed by newspaper reports (41%). A total of 32% of the respondents maintain contact through annual reports and brochures of the organisation compared to 18% who have access to pamphlets and leaflets on the organisation's humanitarian work activities.

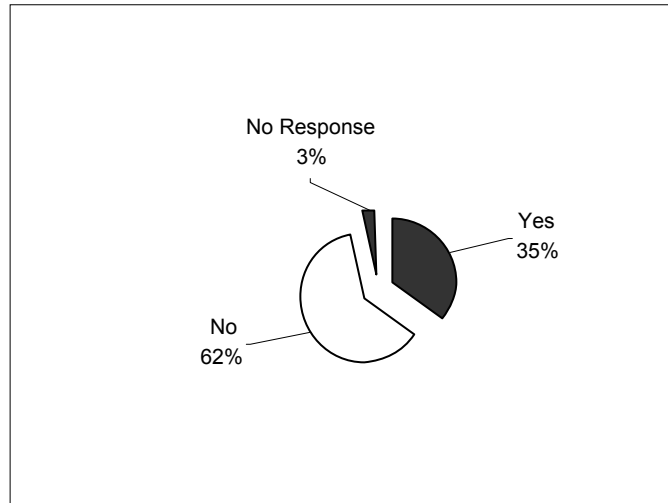
Table 8
Forms of Contact Maintained with the Gift of the Givers by Respondents

Forms of Contact	% Response
Pamphlets and leaflets	18
Annual reports and brochures	32
Newspaper reports	41
Radio Programme	44
Internet	0
SMS	0
Through the mosque	0
Through fundraisers	0
Community networks	0
Other	0

5.3.23 Request to Respondents to Volunteer Services

A little more than a third (35%) of the respondents confirmed that they have been requested by the Gift of the Givers to volunteer their services to the organisation at some point. However for the vast majority comprising 62% of the respondents no such gesture was made for them to volunteer their services (Figure 22). This finding suggests that a vast pool of volunteers await the organisation for its volunteer driven programmes.

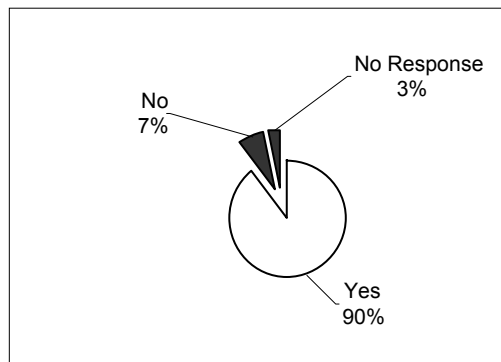
Figure 22
Request to Volunteer Service to Gift of the Givers



5.3.24 Confirmation of Volunteer Support to Gift of the Givers

Findings contained in Figure 23 support the early conclusion that a pool of volunteers awaits the Gift of Givers for participation in a volunteer driven programme. A total of 90% of the respondents confirmed that if given the opportunity, they will readily volunteer their services to the organisation.

Figure 23
Opportunity to Volunteer Services to Gift of the Givers

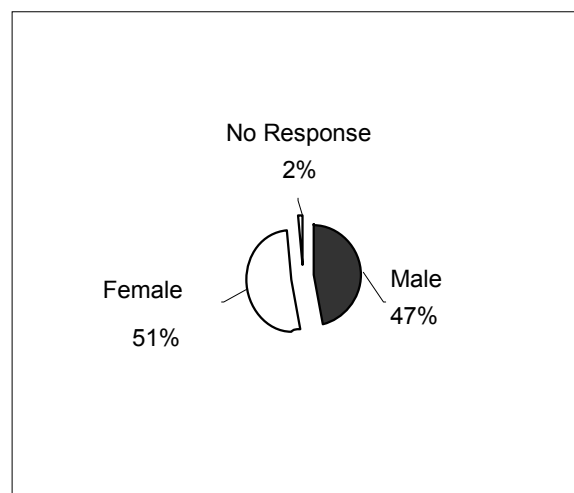


5.4 PRESENTATION OF FINDINGS FROM THE VOLUNTEER STUDY

5.4.1 Gender Distribution of Respondents

From Figure 24 it will be noted that the gender distribution of respondents were almost equally represented in the volunteer study. Males made up 47% of the respondents compared to females who comprised 51% in the sample study with the latter being over represented by a significant 4%. A small percentage (2%) of responses was missing and recorded in the no response category.

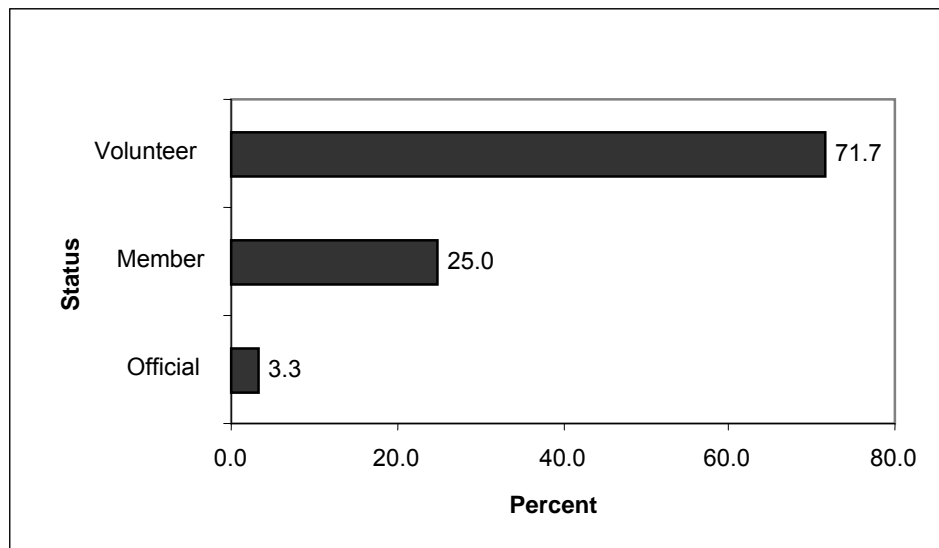
Figure 24
Gender Distribution of Respondents



5.4.2 Distribution of Respondents' Status with the Organisation

A wide distribution of respondents occupying different statuses comprised the sample population with volunteers making the largest category (71.7%) of respondents. Members made up 25% of the sample population followed by officials by just 3.3% (Figure 25).

Figure 25
Status of Respondents within the Organisation

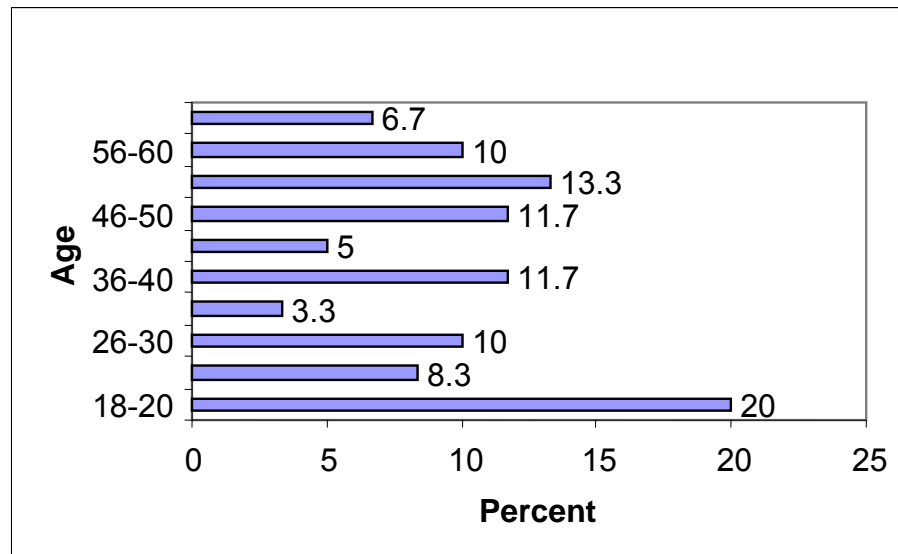


When the distribution of respondents is compared in terms of their status it is fairly normal to have a small percentage of volunteers occupying official positions within an organisation. However, what is interesting from the sample distribution is that although the organisation has a large percentage of volunteers interacting with it, the actual membership base by virtue of being a member of the organisation is relatively small. This may perhaps be due to the fact that as volunteers one has latitude in time management and the extent to which one is expected to participate in the organisation's activities. As a member, one would expect a very deep level of engagement with an organisation's activity.

5.4.3 Distribution of Respondents by Age

The distribution of respondents within the different age categories as will be noted from Figure 26 is fairly normal except for those between the 18 – 20 year age category who make up one fifth (20%) of the sample population.

Figure 26
Age Distribution of Respondents

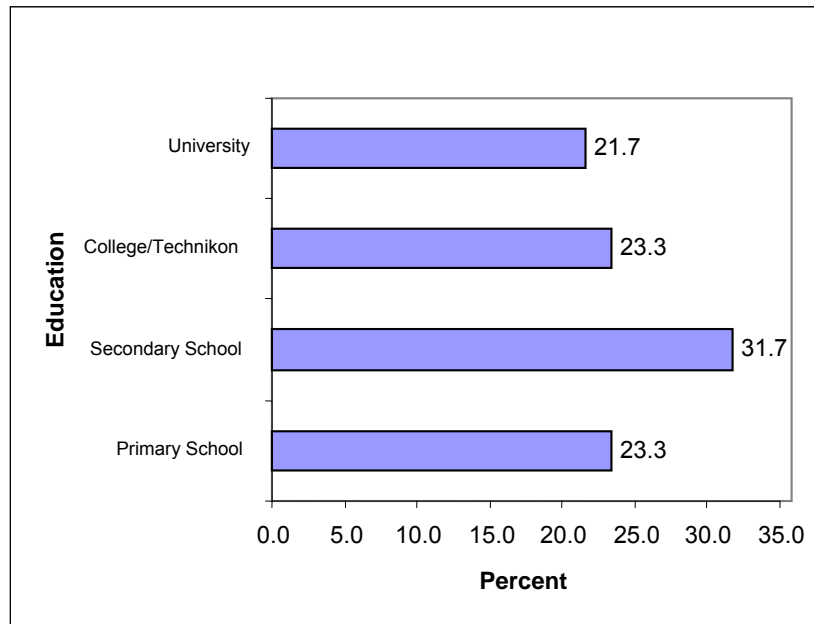


When the cumulative percentage of respondents between the age categories ranging 18 to 35 years is grouped the numbers of respondents falling into this category make up 41.6% of the sample population. This suggests that the organisation's volunteers are relatively youthful which is in keeping with the national definition of youth in the country. With such a youthful group of volunteers, the organisation is well disposed with a vibrant pool of human resources that can sustain itself well into its future.

5.4.4 Distribution of Respondents by Educational Status

Cumulatively the educational statuses of respondents as depicted in Figure 27 suggests that the volunteer group in this organisation is well educated with 76.7% having achieved educational qualifications from secondary school to university level. University and College/Technikon levels of education are spread amongst 21.7 and 23.3% of volunteers respectively.

Figure 27
Educational Status of Respondents



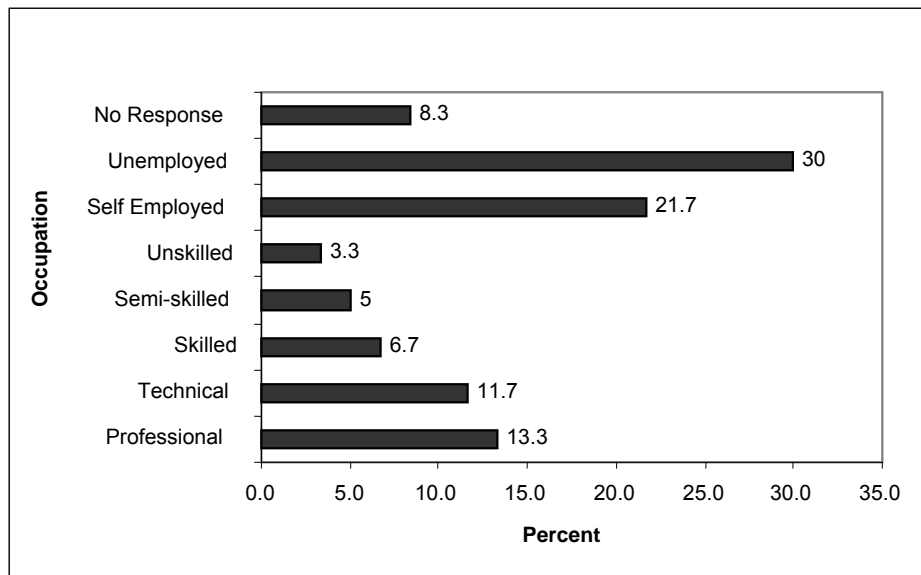
Interestingly 23.3% of the sample population are made up of volunteers with primary level education. This suggests that the organisation draws volunteers from a wide range of educational backgrounds. Given that as a disaster aid agency a wide range of skills are required, from mundane and routine activities to technical and professional, the organisation has a wide range of volunteer spaces that can be taken up by participants.

5.4.5 Distribution of Respondents by Occupational Statuses

Cumulatively 41.7% of the respondents hold professional, technical and skilled occupations which make up 13.3%, 11.7% and 16.7% of the sample population (Figure 28). Importantly a significant percent of respondents (29.7%) are self employed suggesting that they are in some form of business enterprise. When this category of respondents is grouped with the earlier categories it makes up 71.4% of the sample population suggesting that the organisation has at its disposal a pool

of a well-placed vocational group of volunteers to help meet its aims and objectives.

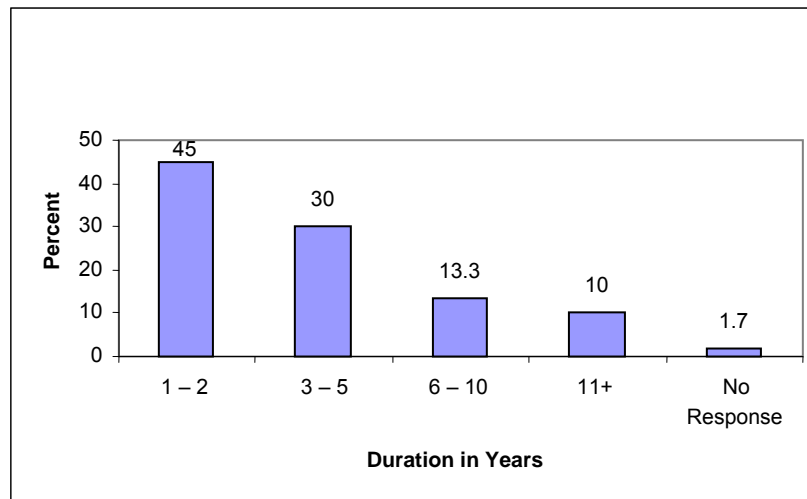
Figure 28
Occupational Distribution of Respondents



5.4.6 Duration of Respondents Association with the Organisation in Years

The duration of respondents association with the Gift of the Givers varies with a significant number (45%) having an association spanning between 1-2 years (Figure 29). Hence it would appear that a large number of volunteers are relatively new to the organisation.

Figure 29
Duration of Association of Respondents with Gift of the Givers



However, it will be further noted in Figure 29 that progressively over the years the number of volunteers tends to decline. This trend is not peculiar since volunteers are known to continuously move around organisations and those that can make long term commitment are the ones that continue to be within an organisation for a longer period of times. The fact that 10% of the respondents have spent more than 11 years in the organisation can be considered impressive.

5.4.7 Primary Reasons for Volunteers Wanting to Participate in the Organisation

The primary reasons for volunteers joining the organisation are multiple and varied. Many have been encouraged to join the organisation out of admiration for the good humanitarian work undertaken. A good many were introduced to the organisation's activities through friends and family members who had over the years been volunteers. Some joined the organisation because of the charismatic impression that the founder has made on them by being a source of inspiration. A good few however felt motivated by the organisation's activities, its mission statements, aims and objectives and projects.

5.4.8 Forms of Activities Engaged in by Volunteers

The forms of activities that volunteers engage in with the organisation elicited a wide and multiple set of responses. A vast majority of respondents engaged in direct disaster related activities such as mobilising resources, dispatching resources, going out on the field locally, helping to coordinate collection of resources and undertaking local resource mobilisation campaigns. Many participated directly in the local projects that the organisation managed such as toy story campaigns, counselling, running computer training projects and packing groceries. A few however, help with office administrative work, distribute pamphlets on behalf of the organisation, and coordinate projects and programmes.

5.4.9 Aspects of the Organisation's Volunteer Programmes that are most Fulfilling to Respondents

Generally, respondents derived an immense amount of fulfilment through participation in the different volunteer programmes of the organisation. A wide range of responses were derived but most popularly the organisational culture is characterised by respect, good leadership qualities, teamwork, mutual self respect, commitment of the organisation and its dedication to help. Unity and sense of community prevailing in the organisation is what provided respondents the greatest self fulfilment. In addition respondents felt empowered by the leadership of the organisation and the joy derived from seeing those in distress look happy provided respondents with a sense of fulfilment.

5.4.10 Aspects of the Organisation that Volunteers felt most Challenged

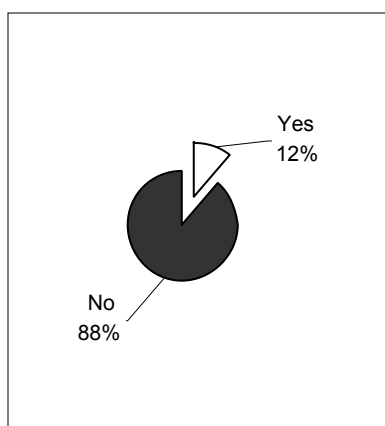
Broadly, respondents felt most challenged during times of disaster and when being on the mercy missions. During times of disaster, respondents felt that they had to work under pressure to pack resources late into the night, taking personal risks on their well-being and safety, working under trying weather conditions and leaving their families behind. Coming into contact with reality situations such as extreme

poverty, loss of life, township conditions and doing trauma counselling are some of the other psychological challenges that confront volunteers in disaster relief activity.

5.4.11 Confirmation of Volunteer Participation in Mercy Missions

From Figure 30 it is noted that only 12% of the volunteers have actually had an opportunity to participate in mercy missions. Considering that this type of volunteer participation requires much individual preparedness, both physically and psychologically and ability to take personal risks, it is not surprising that such a number participate in such events.

Figure 30
Confirmation of Respondents' Participation in Humanitarian Aid Missions



5.4.12 Positive and Negative Experiences of Respondents on Mercy Missions

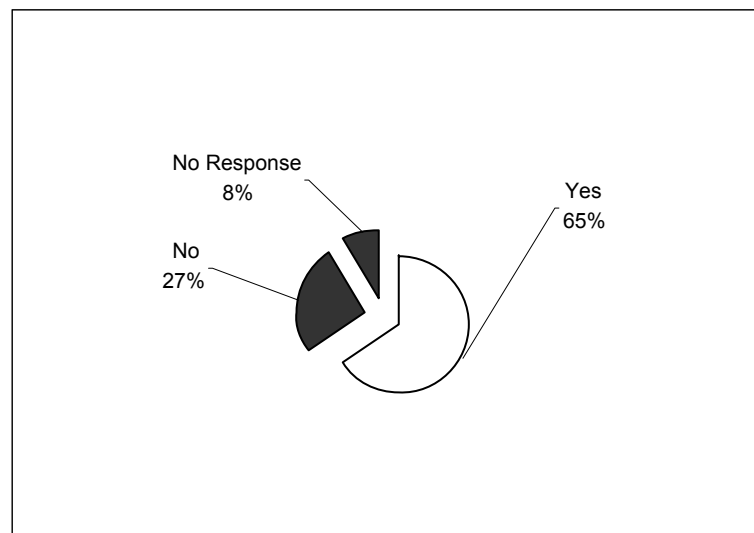
The positive experiences of respondents on mercy missions was characterised by having the opportunity in working with a dedicated group of people, the appreciation by aid recipients, uplifting the morale of the disaster victims and the humanitarian spirit amongst mercy mission workers. On the other hand some negative experiences cited are that of being robbed of aid resources whilst on

mercy mission, human risks in dangerous conditions such as fires and floods, not having enough time to do more and having to deal with some members of the team who like to become famous over night.

5.4.13 Attitude of Volunteers Wanting to Engage in Mercy Missions

Almost two thirds (65%) of the respondents confirmed that they were ready to volunteer on mercy missions on behalf of the organisation (Figure 31). This overwhelming response rate is not surprising when this finding is compared with the level of motivation and satisfaction that respondents have as volunteers.

Figure 31
Confirmation of Respondents' Perceptions on Readiness to Volunteer Service



However, volunteering on local projects and programmes need not be confused with the demand placed on being ready to participate in foreign lands under disaster conditions. This requires a totally different set of training regimen, physical and psychological preparedness and ability to take risks of the highest order. There is, however, an inherent danger in romanticising mercy missions especially to

young volunteers. When these opportunities are not forthcoming the organisation risks volunteer boredom and early drop out rates.

5.4.14 Respondents' Motivation for Wanting to go on Mercy Missions

A wide range of motivations were derived from respondents on wanting to go on mercy missions. Many wanted to be part of a group of helpers that dedicated themselves to humanity irrespective of the risks associated with these missions. They wanted to be part of this “noble” group of humanitarian aid workers. Others were motivated by religious reasons feeling that they will be helping their religious community (*Ummah*), derive spiritual benefits from such an engagement and for the pleasure of Almighty God. On the whole, the responses were characterised by a high degree of altruistic behaviour.

5.4.15 Respondents' Level of Preparedness to Undertake Mercy Missions

The different levels of preparedness to undertake mercy missions are presented in Table 9. It will be noted that although 40% of the respondents respectively stated that they are both psychologically and spiritually prepared for mercy mission only 8% had prior training for such events. In addition only 20% had professional aptitude and skills to go on mercy missions whilst 25% were prepared culturally. The finding confirms the earlier finding of romanticising mercy missions without the actual know-how and practical preparedness for such events.

Table 9
Level of Preparedness amongst Respondents for Mercy Missions

Level of Preparedness	Yes	No	No Response
Emotionally prepared	32	25	43
Psychologically prepared	40	17	43
Financially prepared	32	33	35
Spiritually prepared	40	13	47
Physically prepared	32	23	45
Culturally prepared	25	10	65
Have professional knowledge and skills	20	28	52
Had prior training for such events and I am ready	8	27	65

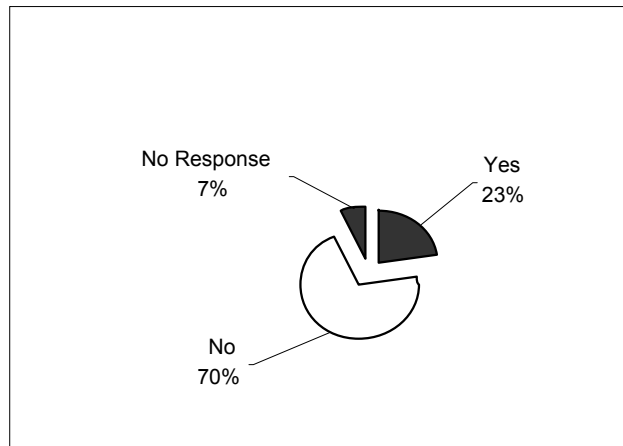
5.4.16 Organisational Initiatives to Help Volunteer Readiness for Mercy Missions

Respondents identified a diverse number of areas in which the organisation can help them to be ready for mercy missions. Amongst the most popular suggestions are regular physical training programmes, programmes to do deal with emotions and psychological preparedness, financial support from the organisation for volunteer training programme, mentorship programmes from those that have already gone on mercy missions and maintain a data base of level of preparedness of volunteers so that mercy workers can be selected on some scientific criteria.

5.4.17 Changes in Organisational Objectives to Promote Respondent Participation

An overwhelming 70% of the respondents as depicted in Figure 32 felt that the organisation should not change its objectives in order to promote volunteer participation. This level of confidence in the organisation's aims and objectives holds it in good stead despite the fact that earlier, the respondents identified areas that can be improved for volunteer training on mercy missions.

Figure 32
Respondents' Perceptions in Changing Organisational Objectives
to Promote Volunteer Participation



It is also a positive indicator with such an overwhelming response rate, that respondents understand and identify with the aims and objectives of the organisation and do not perceive this to be a problem in respect of their volunteer development.

5.4.18 Nature of Changes that Respondents Perceive should be Undertaken

Of the 25% of respondents that felt that the organisation should undertake changes to advance volunteer participation mixed and opposing responses were received. Some of the respondents felt that it should delimit itself to international disaster activities only whilst the others felt it should only focus on disaster related issues within the country. There was also support for the organisation not to engage in non-disaster related activities locally. Respondents also felt that volunteer training camps should be established; formal training courses be formulated to train volunteers and greater opportunities should be created for women aid workers to participate

5.5 SUMMARY

This chapter presented the findings of the case study, followed by the survey findings of donors and volunteers. The case study presented a profile of the organisation which was formulated from secondary sources of data since attempts at primary sources were restricted. Despite this, the case study profiled the organisation using a socio-historical approach in tracing its origin and evolution to the present day. It captured the important milestones of the organisation in terms of its systems and structures which enables it to fulfil its aims and objectives.

The survey study of donors was presented and analysed in terms of its independent and dependent variables using univariate statistics. It provided a picture of the donor profile in keeping with the conceptual framework presented earlier in the study. A similar analysis was made of the volunteer survey data which contained a substantial set of qualitative data.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6. 1 INTRODUCTION

In this final chapter, the summary of the findings, conclusions and recommendations for the way forward is made on the five objectives that constituted the study and the assumptions underlying it. In the summary section, the key conceptual issues are discussed followed by an overview of the study. The conclusion section focuses on the key findings of the study and highlights significant aspects arising from the conceptual study, case study and the findings from the field data. Finally, the chapter concludes with a set of recommendations which is only suggestive of how best faith-based interventions in international disaster afflicted regions can improve beyond the current scope of activities within the Muslim community in South Africa. These recommendations are specific to the case study, but also has potential relevance to similar and other faith-based organisations working in the area of disaster relief.

6.2 SUMMARY

Given the increased number and severity of international natural disasters occurring in the world, the involvement of FBOs since the 1980s in disaster hotspot regions has equally increased. FBOs are known to have a strong following and the amount of resources at their disposal is known to be much stronger than disaster afflicted nation states. Considering that FBOs have strong religious following, networks are formally organised, they are in a position to effectively respond to disaster related issues faster than even nation states can.

There are many psycho-social motivations as to why members of the public respond to FBOs campaigns to mobilise resources in times of disasters. However,

the most compelling reason as to why faith communities extend their generosity in times of disaster is due to their strong humanitarian convictions and beliefs which are guided by divine rules and teachings of their faith. In the three main monotheistic religious groupings (Judaism, Christianity and Islam) faith-based charity is a divine obligation for its followers. Even in non-monotheistic religious groupings such as Buddhism and Hinduism its adherents are motivated by religious teachings and prescriptions to share their material and non-material resources to help humanity in times of need and suffering. However, there are many who give to humanitarian aid causes not because of religious prescriptions, but purely on the grounds of serving humanity with no expectation for spiritual salvation or rewards.

The study focussed on the Muslim community in South Africa, more specifically on Gift of the Givers as a case study. The latter, although known to have a strong Islamic ethos, is widely supported by all South Africans including the state. Since its establishment, this humanitarian aid organisation has been acknowledged both nationally and internationally for its outstanding work in disaster afflicted regions.

In terms of the methodological basis for the study, it is based on both quantitative and qualitative approaches. The research instrument used in the study is a structured and semi-structured questionnaire which was administered to both donors and volunteers respectively. Quantitative data was analysed using descriptive statistics whereas qualitative sources of data were analysed through a process of content analysis. In the case study the profile of the organisation was constructed using both primary and secondary sources of data. Sampling of research subjects was undertaken using non-probability sampling techniques which conformed to the principles used in snowball sampling techniques. Data in the study is presented using graphs, tables and matrixes and where possible these were analyzed, interpreted, supported or refuted using the findings of similarly previous studies.

The limitations of the study are several. These pertain to the limited level of generalisability of the research findings beyond the case study. Several factors have compounded this limitation. The first being the lack of access to the research locality and the absence of key documents for analysis as proposed initially in the study. In the absence of securing access to the research locality, it was not possible to have access to a data base of respondents who would inform on patterns, trends and the dynamics contained in giving and volunteering using probability sampling techniques. Had this been the case, then the findings of this study would have enjoyed greater levels of confidence in respect of the generalisations that can be made. Nonetheless, in its present form and given the fact that research on the role of FBOs and disaster relief interventions is only emerging in scholarly texts, both in the country and internationally, this study adds value to the existing body of knowledge. The fact that this study is focussed on a particular faith group may hardly be considered a limitation as it is located on the broad discourse of faith-based giving to humanitarian causes during the time of disasters. Since all faith communities give to such causes, there are important parallels that can be drawn on the nature, extent, motivation, social, psychological and spiritual satisfaction derived from giving and volunteering services.

6.3 CONCLUSIONS

The study highlights through the literature study that faith-based giving amongst Muslims in South Africa is no different to other faiths, both in the country and outside of it. Religion plays an important role amongst its adherents in determining the nature and extent of giving to humanitarian aid causes. Insofar as Muslims are concerned, although strong religious codes prescribe and proscribe the nature of giving in terms of divine laws these vary according to the different schools of thought and context. However, despite such a variation amongst the different schools of thought amongst Muslims, such conditions are suspended during times of disaster where every effort is put into saving human life regardless of any form of discrimination. It is worth mentioning that, in normal 'circumstances', giving and

receiving Islamically ordained charity is conditioned in term of givers of charity, beneficiaries, amount of charity and time of giving. This finding is supported by the patterns and trends of giving Islamically mandatory forms of charities. Contributions made by respondents take the form of *Zakat* (49%), followed by *Qurbāni* (18%) and then *Fiṭrah* (15%). A significant number (16%) of respondents contributed in the form of *Fidyah* and *Hadī* which are mandatory forms of charity as well. Amongst religiously optional forms of charitable contributions, the largest category made by respondents is *Lillāh* (61%), followed by *Ṣadaqah* (24%) and *Waqf* (8%).

The study confirms that a link exists between religious belief and the motivation for giving to humanitarian aid causes. Amongst South African Muslims 75% of respondents in the study confirmed that their primary motivation to support humanitarian aid causes was purely for the love of God based on humanitarian reasons. This finding confirms that faith-based giving is a strong motivator to mobilise resources during times of disasters. The very fact that 63% of the respondents did not seek any acknowledgement for their donations from the humanitarian aid giving organisation attests to the unconditional nature of giving. A further confirmation is the pattern of giving arising from the case study.

One finds that although Gift of the Givers is widely supported by many non-Muslim organisations and individuals, 91.2% of the respondents that provide material and financial support originate from the Islamic faith. Interestingly, despite the organisation having an Islamic ethos, 83% of the awards received in recognition of its humanitarian aid work was made by Non-Muslims as compared to 17% that have originated from within the Muslim community.

Although religion is an important variable determining the nature and extent of giving, the study highlights that other variables, such as age, gender, occupation and education also play an important role. In the study 75% of the respondents were found to be in the middle and low income earning category in supporting

disaster related causes. In terms of the occupational statuses of respondents, a significant amount of resources flow from respondents who are self employed and those that are found to be in professional careers (65.12%). It is also evident that humanitarian aid causes are well supported by a well educated sector of the South African Muslim population. A significant percentage (61.8%) of respondents in the study had university or college technikon levels of education and there was no marked gender difference in the patterns of giving, which was almost equal to males and females.

Insofar as the forms of giving to disaster related situations, 78% of the respondents in the study gave in cash forms rather than in material forms. The method of giving varied for respondents. A third of the respondents (34%) made their contributions through direct bank deposits, less than a third (32%) made contributions through places of worship and the remaining 34% gave directly to the humanitarian aid organisation. In terms of response of donors to disaster situations, 65% of the respondents in the study made a spontaneous contribution. It appears from the study that donors commit part of their household budget for times of disaster. A fair 44% of the respondents dedicate a portion of their household budgets for disaster relief purposes.

The study highlights the credibility of the humanitarian aid giving organisation amongst its volunteers. Although it is not possible for all volunteers to be considered for mercy missions to disaster afflicted regions, a total of 90% of volunteers in the study confirmed that they will readily volunteer their services to the organisation in any mercy mission. This finding suggests the readiness of volunteers to commit involvement in disaster afflicted areas. Insofar as the gender composition of volunteers available for disaster relief operations it was significant to note almost equal number of females expressed a readiness to participate had they been provided an opportunity to do so. For both males and female volunteers, the educational levels were significantly high with 76.7% having achieved educational qualifications from secondary school to university level. Professional,

technical and skilled occupations made up 13.3%, 11.7% and 16.7% of the sample population respectively. However, despite such a highly skilled pool of volunteers only 45% of the volunteer population in the study sustained an association with the humanitarian aid organisation between 1-2 years. The remaining 30% and 13.3% of respondents have an association with the organisation between 3-5 and 6-10 years, respectively. Only 10% of the respondents maintain their association for more 11 years. This finding suggests that the humanitarian aid organisation has a ready and surplus pool of volunteer human resources at its disposal but is not able to absorb these within its mercy mission work.

Some of the reasons as to why the humanitarian aid organisations attract such a vast number of volunteers may be attributed to its celebrated profile in the country. More specifically, the study respondents cite the organisational culture, good leadership qualities, teamwork, mutual self respect, commitment of the organisation and its dedication to help, unity and sense of community prevailing in the organisation as being what provides them with the greatest self fulfilment to sustain a long term association with the work of the organisation.

Although there are many attractive reasons to maintain an association with the humanitarian aid organisation, the study respondents felt that they have encountered a number of challenges during times of disasters. These are primarily due to working under pressure to organise resources at odd times, taking personal risks on their well being and safety, working under trying weather conditions and leaving their families behind. Coming into contact with reality situations such as extreme poverty, loss of life, township conditions and doing trauma counselling are some of the other psychological challenges that confront volunteers in disaster relief activity. However, on the other hand many positive experiences were encountered during mercy missions. Having an opportunity to work with a dedicated group of people, the appreciation afforded by aid recipients, uplifting the morale of disaster victims and the humanitarian spirit amongst mercy mission workers are some of the personal gratifications derived by volunteers despite some

negative experiences they have been exposed to. Volunteers were inspired by a wide range of motivations to undertake disaster related mercy missions. Many wanted to be associated with the common good of humanity whilst a few were motivated by religious reasons such as helping their religious community, deriving spiritual benefits from such an engagement and finally for the sole pleasure of Almighty God.

Insofar as the training of volunteers is concerned, respondents strongly felt a need for ongoing training programmes, programmes to do with emotions and psychological preparedness when working in disaster regions, financial support from the organisation for volunteer training programme, mentorship programmes from those that have already gone on mercy missions and the maintenance of a data base of trained volunteers so that mercy workers can be selected on some scientific criteria and not at a subjective level. It would appear that the latter assertion suggests that there is lack of objectivity in the selection of mercy mission workers.

Considering that the humanitarian aid organisation is a relatively new one, it has since 1993 offered relief to 29 major national and international disasters and spent more than R122 684 000. Just more than half of the amount (52.79%) was spent on disaster relief operations in South Africa.

Its strong partnerships and collaborative relationships with different stakeholders facilitates its humanitarian aid missions but, more importantly, partnerships with the South African government play a major role in surmounting political obstacle challenges in disaster afflicted regions. The humanitarian aid organisation experienced only four obstacles of the twenty-nine disaster relief operations undertaken in the period 1993-2006, all of which were removed through diplomatic influence within a short time. The study notes that the humanitarian aid organisation does not partner with similar organisations when undertaking mercy missions or serving disaster hot spot regions. Considering that Muslim FBOs in the

world are negatively affected since the 9/11 bombing and the declaration of the so-called coalition war on terror by the American administration and its alliances, this humanitarian aid organisation escapes such impunity.

The success of the humanitarian aid organisation and its celebrated status is overwhelmingly attributed to the founder. Since its establishment of the many awards received in recognition of its humanitarian aid activities, 86% was awarded to the founder as compared to 14% to the organisation.

In attempts to identify international political and social factors that promote or inhibit faith-based support to humanitarian relief programmes, it appears that South African faith-based organizations face fewer obstacles than their counterparts in other regions/countries.

6.4 RECOMMENDATIONS

The recommendations contained in this section are by no means exhaustive and it does not claim to be exclusive. Given the context and parameters of the study, suggestions for the way forward contains both general comments for consideration by the South African Muslim community and specifically the Gift of the Givers, if involvement in disaster related humanitarian aid activities are to be taken to greater heights in the future.

6.4.1 Further Research

There is a dire need to consider further research on the involvement of Muslim FBOs in disaster related humanitarian activities. Considering that scholarly attention on faith based research in the field of humanitarian aid is only emerging in the world, the Muslim community in South Africa has a substantive organisation of religiously oriented charities and philanthropic institutions that have made phenomenal contributions to different forms of social development in the country.

Now that all apartheid restrictions have been removed and the community is increasingly engaged at a global level through FBOs, it would be interesting to research the extent that religiously prescribed resources are generated to benefit others outside of the country and the impact that this would have on the immediate community as a whole. This is particularly so in light of the fact that many historically established FBOs within the country in the post apartheid era are increasingly focused on social development issues of a national priority (for instance, poverty, HIV/Aids, health care and education) amongst the indigenous population groups. Within the Muslim community itself which is diverse in history, many of the apartheid legacy social problems and social issues continue to challenge those who have originated from the atrocities of indenture, slavery and migrant workers.

6.4.2 Collaboration and Networking with FBOs Engaged in Disaster Related Activities

A need exists for Muslim FBOs to network, collaborate and partner organisations and agencies with similar objectives with the objective of establishing and strengthening their presence in disaster afflicted regions. It is clear from the case study, that it partners the government more than organisations promoting similar objectives. Through partnerships and collaboration with like organisations, it is possible to make a much stronger presence in the different phases of disaster relief. Currently, it appears from the case study that the presence is more often at the acute stages of disasters and not at the chronic which involves post disaster reconstruction and development in afflicted regions. The chronic stages are known to be more costly, require greater human resource expertise and endure over longer periods of time. Through partnerships, some agreement can be reached with other FBOs in the country with similar objectives to spread out resources over the different phases of disasters. In addition, partnership, collaboration and networking in the long term will have the advantage to overcome issues of fragmentation, duplication, coordination and competition of resources and donor fatigue amongst FBOs focussing on disaster relief activities.

6.4.3 Volunteer Training and Retention Programmes

The case study highlights that a pool of motivated volunteers are at hand awaiting engagement in disaster afflicted regions but are not deployed due to the many reasons outlined in the study. It would be necessary in the long term to sustain this motivation through accredited volunteer training programmes at basic, intermediary and advanced levels. More specifically, these training programmes need to focus on the chronic intervention phases of disasters followed with a data base of accredited volunteers which must be accessible to all FBOs who can draw from a common pool of volunteers.

6.4.4 Charismatic Leadership and Sustainability of Humanitarian Aid FBOs

The case study highlights the importance of charismatic leadership in the organisational life of FBOs engaged in disaster related humanitarian activities. Whilst charismatic leadership has many advantages towards building and branding an organisation of this nature, it is questionable as to whether an organisation can sustain itself over time in the absence of such a public personality. It is important to place the organisation above the achievement of an individual personality and to ensure achievement credits filtering down to the organisation's collective. In this way different layers of leadership will be allowed to nurture itself and prepare for succession planning in the absence of such charismatic leadership.

6.4.5 Organisational Autonomy and Independence

The case study highlights the importance of engaging the state in order to facilitate access to disaster afflicted regions. Whilst this may work to the advantage of FBOs, partnerships with governments can obscure organisational autonomy and independence, especially in times of non-natural disasters. It is common knowledge that many disasters in the world have occurred due to human action and in this regard political factors dominate the list. Hence, it is worthy for FBOs to

depend to a lesser extent on state facilitation in respect of access to disaster hotspot regions and retain organisational autonomy and independence especially considering the fact that humanitarian work demands subscription to a set of principles in an apolitical value base.

6.4.6 Community of Donors

The study confirms that the success and achievements of the humanitarian aid organisation was only possible due to the generosity of its donor constituency who subscribe to the Islamic faith for whom it is religiously compelling to support such causes. Considering that the stature of the humanitarian aid organisation is exemplified by the many awards it has received over the years for its exemplary work outside of the immediate Muslim community in South Africa, it is important to engage with such communities on a sustained basis. This could take the form of establishing linkages through volunteer training and resource mobilisation programmes within these communities. Over-dependence on one faith-based community can have its limitation in the long term to sustain resource flows. This is especially so in light of the number of new projects and programmes emerging within the Muslim community in South Africa and competition for religiously ordained charities. Further, in the long term, considering the rate of immigration of Muslims from the different impoverished parts of the continent into the country and their assimilation, the demands for religiously ordained charities will be much greater for purposes of their social development and advancement.

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APPENDICES

APPENDIX 1 - DONORS QUESTIONNAIRE



School of Religion and Theology

Questionnaire

Dear Respondent

Thank you for volunteering to participate in this study. Kindly note that all information provided in this questionnaire will be treated in the strictest confidence.

Please provide a response to every question.

Many Thanks

Yours sincerely

A.K. Gabralla

MA Candidate for the Degree Religion and Theology

1) Gender

QID			
M	1	F	2

2) Province

Kwa-Zulu Natal	1
Gauteng	2
Western Cape	3
Eastern Cape	4
Northern Province	5
North West	6
Mpumalanga	7
Northern Cape	8
Free State	9

3) City

.....

4) Suburb/Town

.....

5) Age

18 - 20	1
21 - 25	2
26 - 30	3
31 - 35	4
36 - 40	5
41 - 45	6
46 - 50	7
51 - 55	8
56 - 60	9
61+	10

6) Education

Primary School	1
Secondary School	2
College/Technikon	3
University	4

7) Occupation

Professional	1
Technical	2
Skilled	3
Semi-skilled	4
Unskilled	5
Self Employed	6
Unemployed	7

8) Religion

Judaism	1
Christian	2
Muslim	3
Indigenous African	4
Other	5

9) Annual Income

< R10 000	1
R10 001 – R40 000	2
R40 001 - R70 000	3
R70 001 - R100 000	4
R100 001+	5

10) In the past two years what type of international disasters do you often support through Gift of the Givers?

Drought	1
Floods	2
Earthquake	3
Famine	4
Human suffering arising from political action	5
All of the above	6

11) Which method did you use to make a contribution to Gift of the Givers?

(Rank your motivation for supporting a particular religious cause in order of your personal reasons starting from 1 being the most strongest to the lowest level of personal satisfaction)

NO	METHODS OF GIVING	Rank
1	GIVE DIRECTLY TO THE GIFT OF THE GIVERS	
2	Give through schools	
3	Give through places of worship	
4	Give through community based organisations	
	Give through fundraisers	

	Give through theological organisations	
	Give through neighbourhood networks	
	Other:	

12) What is your primary motivation for supporting a particular humanitarian cause through Gift of the Givers?

Strong personal identification with the goals of the organisation/agency	
The organisation has a credible record in disaster relief	
Historical and/or traditional association with the organisations activities	
The organisation has links within my locality	
The important status, competence and reputation that the organisation has established over the years in championing international disaster relief programmes	
No particular reason – Purely for the love of God	
Purely for humanitarian reasons	
Other:	

13) In what form and how frequently do you support a disaster relief causes through Gift of the Givers?

Form of Support	Frequency			
	Regula rly	Immedia tely when a disaster occurs	When a call is made for a special disaster fundraising event	Whenever personal circumsta nces permit
Cash				
Food Hampers				
Feeding schemes				
Clothing/blanket				
Household goods				
Medicine				
Raw Material/Hardware				
Books, school uniforms and stationery				
Professional Service				
Technical Expertise				
Voluntary service requiring no specific skill				
Other:				

14) What form of religiously mandatory charitable contribution did you make to Gift of the Givers in the last two years in monetary terms?

	AMOUNT IN RANDS
Zakāt	
Fiṭrah	
Kaffārah	
Qurbānī	
Vow (Naḥr)	
Other:	

15) What form of optional charitable contribution did you make to Gift of the Givers in the last two years in monetary terms?

	AMOUNT IN RANDS
Waqf	
Lillah	
Sadaqah	
Interest	
Other:	

16) Do you only make charitable contributions to international disaster causes affecting Muslims?

Yes	1	No	2
-----	---	----	---

17) Which one of the causes you support most when a call is made by Gift of the Givers for charity?

(Rank your motivation for supporting a particular religious cause in order of your personal reasons starting from 1 being the most strongest to the lowest level of personal satisfaction)

No	<i>Types of Causes</i>	Rank Order
	Plight of women and children	
	Homelessness	
	Water and sanitation	
	Hunger – feeding schemes	
	Education	
	Plight of the aged and disabled	
	Health and medical issues	
	Infrastructure development (roads, electricity, hospitals etc)	
	Job creation projects	
	Disaster relief operations	

18) What method of giving you find most convenient?

Fundraising dinners	1
Pamphlet appeals	2
Internet appeals	3
SMS requests	4
Appeals through places of worship	5
Direct bank deposits	6
Fundraisers	7
Audiovisual and written media appeals	8

19) Do you respond to appeals made by Gift of the Givers immediately when a call is made for support to a natural disaster?

Yes	1	No	2
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20) Do you provide in your budget for charities towards disaster relief?

Yes	1	No	2
-----	---	----	---

21) If yes how often do you do this?

Weekly	1
Monthly	2
Annually	3
Only when disaster occurs	4
Other:	5

22) When you give to Gift of the Givers do you request a receipt confirming your donation?

Yes	1	No	2
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23) Apart from Gift of the Givers, do you give to any other international relief giving organisation?

Yes	1	No	2
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How do you keep in touch with the activities of Gift of the Givers?

Pamphlets and leaflets	1
Annual reports and brochures	2
Newspaper reports	3
Radio Programme	4
Internet	5
SMS	6
Through the mosque	7
Through fundraisers	8
Community networks	9
Other:	10

24) Where you ever called upon by the Gift of the Givers to volunteer your service?

Yes		No	
-----	--	----	--

25) If you had an opportunity, would you be happy to volunteer?

Yes		No	
-----	--	----	--

Thank you for your response.

APPENDIX 2 - VOLUNTEERS SEMI-STRUCTURED QUESTIONNAIRE



School of Religion and Theology

Semi-Structured Interview Schedule

Dear Respondent

Thank you for volunteering to participate in this study. Kindly note that all information provided in this questionnaire will be treated in the strictest confidence.

Please provide a response to every question.

Many Thanks

Yours sincerely

A.K. Gabralla

MA Candidate for the Degree Religion and Theology

1) Gender

M	1	F	2
---	---	---	---

2) Status within organisation

Official	1
Member	2
Volunteer	3

3) Age

18 - 20	1
21 - 25	2
26 - 30	3
31 - 35	4
36 - 40	5
41 - 45	6
46 - 50	7
51 - 55	8
56 – 60	9
61+	10

4) Education

Primary School	1
Secondary School	2
College/Technikon	3
University	4

5) Occupation

Professional	1
Technical	2
Skilled	3
Semi-skilled	4
Unskilled	5
Self Employed	6
Unemployed	7

6) Duration of association with Gift of the Givers.

1 – 2 Years	1
3 – 5Years	2
6 – 10 Years	3
11+ Years	4

7) What are your primary reasons for joining this organization?

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8) Since joining the organization what humanitarian activities/programmes have you been actively engaged in?

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9) What aspects of the organizations activities/programmes you find most fulfilling?

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10) What aspect of the organizations activities/ programmes presented the greatest challenge to you?

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.....

11) Did you actively participate in any humanitarian aid missions on behalf of the organisation?

Yes	1	No	2
-----	---	----	---

12) If yes, what did you like most about this mission?

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.....
.....
.....

13) Describe your most negative experience in this mission?

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.....
.....
.....

14) If you have not already gone on a humanitarian aid mission, would you volunteer your service some day?

Yes	1	No	2
-----	---	----	---

15) If yes, what is your primary motivation for wanting to volunteer?

.....
.....
.....
.....
.....

16) How prepared are you to volunteer for a humanitarian aid mission?

Level of Preparedness	Yes	No
Emotionally prepared	1	1
Psychologically prepared	2	2
Financially prepared	3	3
Spiritually prepared	4	4
Physically prepared	5	5
Culturally prepared	6	6
Have professional knowledge and skills	7	7
Had prior training for such events and I am ready	8	8

17) What in your opinion must the organisation do to help prepare volunteers for humanitarian aid work?

.....

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.....

.....

.....

18) Do you think that the organization needs to undergo/make any changes to its objectives to meet the international demand for humanitarian aid workers?

Yes	1	No	2
-----	---	----	---

19) If yes, what changes need to be made?

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